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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 22, 1848. N. S. FOLSOM, EDITOR.

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LONDON.—ITS HOUSES, SHOPS, VEHICLES.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer.]

LONDON, May 12.

We speak next of the houses and shops of London. It is well known that London is built principally of brick covered with stucco, or else of brick of a very dark color originally, and still further blackened with coal smoke. Whether on account of its superior quality, or of the greater softness of the climate, the stucco of London is of a much more *enduring* and substantial nature than ours, and it is very difficult to *distinguish it from* stone. The effect of the smoke is *not* without picturesqueness. It gives a *uniform* softness to the general complexion of London, and heightens the lights and shades of such buildings as St. Paul's in a singularly striking way. The modern houses are soon made to look old, however, and all delicate architectural decorations, are speedily deprived of their beauty, by ah accumulation of soot which utterly confounds their outline; a consideration which should have governed the commission in choosing the design for the new Houses of Parliament, which are, unhappily, florid in the extreme, and consequently begin to look dingy and worn in the delicate stone-embellishments even before they are completed. It is certainly true that London cannot boast of very fine exteriors in her private residences. The houses of the nobility are generally large and finely situated upon the squares and parks, irregular in their style, and careless of external effect. But although singly they may present little to please the eye, the general effect of a long succession of the large old mansions, unequal in height, and unlike in proportions, is imposing. We had often heard that the private houses of the same class of persons, successful merchants for instance, were smaller in London than in New York. But this does not appear to us to be true. We should say that the houses are usually wider, the windows broader, the ceilings more lofty, and the interiors more expensively finished. All our fine private residences are very modern. In London, houses built a century ago have the size, elegance, finish and comfort that belongs to our most recent establishments.

The countless number of fine dwellings in the West End is confounding. London we presume to be distinguished from the finest continental cities in this respect, and whereas the shops and dwelling houses are there commonly united, in London there are immense districts entirely covered by fine rows of private dwellings.

The shops in a few of the principal streets of London very much exceed in splendor our own, although there is no single establishment here that equals Stewart's, in Broadway. The size of the place allows a much more minute division of business, and this adds greatly to the magnificence. For instance, we noticed several great establishments devoted exclusively to the exposure and sale of shawls. The windows exhibit every variety of some one article, rather than a collection of every thing wanted in the way of female costume. London is splendidly lighted, and the shops have an ingenious gas lantern, hanging about a foot beyond the front of their windows, and reflecting a flood of light upon the articles within. With the exception of the fashionable shops, there is less appearance of neatness and beauty in the shops than in our own. Indeed, this is the only one illustration of what strikes you in England, and in London especially—the very marked provision for the dissimilar wants and pecuniary ability of the different classes of society. It begins with the railroad, where first, second, and third class cars are offered to the choice of the traveller, who, if an American, does not easily understand how well dressed people can endure to take an inferior place, but who will soon find people better off than himself going as regularly into the uncushioned second class cars, as though there were no others. In like manner all places of amusement, the difference in the price of seats equally elegible in every respect but that of furniture, is immense.

There is a wilful, deliberate distinction made in the price and the accommodations, to meet the pride of a certain class. So in the shops of London, a most marked distinction is seen in those intended for the rich, for the middling interest, and for the poor. The gradations in quality, and of prices, are very curious. In Stewart's store, in Broadway, may doubtless be seen purchasing at the same time, representatives of every class of society above the poor. But at Severn & Edgar's in Regent street, probably none not possessed of a certain considerable income, would ever think of venturing to call. At Stewart's as we are told, articles can be purchased as cheaply as at the meanest shops in New York, whereas it is a part of the etiquette of London to charge about as much again to purchasers in the fashionable shops for the same articles. It is manifest, at a glance, to one who looks into the windows of the goldsmiths, or the fancy-ware dealer in London, that a class of purchasers must exist there, of which we know nothing at home. The splendor and costliness of the jewelry, the infinite variety and luxury of the contrivance to amuse and decorate, imply a recklessness of expense which would frighten our wealthiest merchants.

The streets of London are crowded with every variety of vehicle. From the brewer's horse down to the dog cart, every species of horse and carriage is to be seen at any hour of the day or night in the thoroughfares of London. Innumerable omnibuses, covered all over with placards, which tell the Londoner doubtless where they go, but intelligible information, are toiling up and down, and across the principle streets, labelled with this horse-murdering regulation: "Constructed to carry nineteen passengers, eleven inside and eight out," and the eight are accordingly mounted on the roof to say nothing of the coachman before, and the conductor on a perch beside the door. The roads, however, are smooth, and the omnibuses lighter than ours. The fares are according to the distances. A New York shilling will carry from one end of London to the other; a sixpence two miles.

The cabs occupy a great deal of room, and are a most prominent feature in the London streets. They have taken the place of two horse coaches. They charge sixteen cents a mile, and for this carry two persons. The distances are so immense in London, that without the convenience of the cab, the stranger would be almost helpless.

Cab-hire, where the distances between the points of interest are three or four miles, becomes a very important item in the expense, particularly as a stranger is a good deal at the mercy of the cabmen, who keep their own account of distance After a day's experience, we found few who were not disposed to falsify and take advantage. The private equipages of London are extremely elegant. [Christian Inquirer.

[From the Ploughman.]

THE FIRST SETTLEMENT IN OHIO.

I think the idea of settling the territory Northwest of the Ohio was conceived much earlier than some have supposed. It was after the disastrous retreat of the continental army through New Jersey, and the taking of Philadelphia by the British, and while our army was encamped at Valley Forge, I think in 1778;—when the frozen ground was marked by the bloody footsteps of our faithful, though half-clad army. At a council of war, while gloom sat upon every countenance except that of the great Washington, he rose above every appearance of despondency, and said to the officers present, "Let not your hearts be troubled, if we finally fail in our attempts to gain our independence here, behind yonder mountains," pointing to the West, "there is a country fertile as Egypt, where we can retire, and call around us our fellow-citizens; these mountains will aid us as a barrier against British tyranny." He knew that country well, when defending the frontiers from the predatory excursions of the Indians, and in fighting under the ill-fated Braddock, the French and Indians. And there, said he, "we can erect our standard, and enjoy our liberties in peace and in plenty." This may have been the first intimation as to settling the Northwestern Territory.

I will proceed to mention a few reminiscent facts relative to the first emigration to Ohio in '78. I was but a mere child, but distinctly recollect the starting of the first party from Dr. Cutler's door. It consisted of 47 men principally hired by him, in behalf of the Ohio Company, for the term of three years: some of them near neighbors, I knew, and all of them were citizens of the county of Essex. Maj. Haffield White of Danvers, and formerly of Wenham, had the immediate command of the party, under the superintendence of Gen. Rufus Putnam of Rutland, Worcester Co., but I think a native of Danvers. My recollection is the more vivid, as I remember the party were armed and fired three vollies as they set forward. It was very early in the morning, I think in the month of April. Some of this party returned at the end of three years but many remained as settlers. A son of Dr. C., of the age of 19 was of the party; he returned in three years, but soon went back; this was Maj. Jarvis Cutler who lately died in Indiana at the age of 77. Few of these adventurers now survive, perhaps only one. Hezekiah Flint formerly of Reading, may still live at Cincinnati where he has long resided. Hon. Ephraim Cutler, the oldest of Dr. C's family still lives near Marietta, Ohio, now over 80 years of age; he was not of the first party but very soon after emigrated thither from Connecticut. He, I believe, still acts as P. Master of *Constitution*, Washington Co. Ohio. That town where he resides, I suspect, was named partly in honor of him, for having been very active and efficient in the convention for forming the constitution of that state; for I often heard him familiarly called by that name. Maj. White once showed me the spot where he with his party landed, like Columbus, sword in hand, and took formal possession of the country in the name of the President and Congress of the United States. It was near Fort Harman, on the western side of the Muskingum, opposite to Marietta.

It proved a benevolent ... towards our country, as well as towards the first settlers of Ohio, that many of the judicious arrangements were made at that early day: even the first projection of settling it by New Englanders, was fortunate, for, otherwise, it might and would probably have been settled by the slaveholders of Virginia, and other southerners, who would have carried with them the blighting influence over that fertile land, always attendant on Slavery. The first party with Dr. C's. big wagon, (sometimes described) was the germ of the population, and gave a preponderance to the manners, and customs, and industry of New England to that state.

Dr. C. who seems almost to have become the hero of our story, was exceedingly fond of agriculture; he, and the Hon. Timothy Pickering when living and residing in the same neighborhood, were very intimate, and very similar in their tastes, in this particular. It was sometimes a feast to hear them converse on the subject. It was always the first intention of the former, to settle as a farmer in Ohio and resign his clerical office here. It was not as stated by the Rev. Mr. Felt in his history of Ipswich, for the reason that, "the prospects in Ohio exhibited more blossoms of hope, than fruits of participation" that he relinquished that intention; quite the reverse, he always remained sanguine of success there; he was settled for life over the people of his charge, who were unable to fulfil their contract during, and at the close of the war, which required him to go out two campaigns in the army as chaplain, and turn his attention to medical science, and practice medicine at home for a living. After this, his people became more able, and at their solicitation, and a sense of his own solemn duty, induced him to relinquish his first design. Even when President Washington tendered him the appointment of chief Judge of the Northwest Territory, he declined the appointment. But his heart was always with the new settlers, by founding common schools, by urging Congress, in making the contract for the lands, to reserve one section a mile square in every township for common schools and another for the ministry. Also two whole townships for the endowment of a college within the tract purchased. All this was acceded to, and all have flourished. The college situated at Athens has sent forth men, who have done honor to the State Legislature, to the Senate and House of Congress, to the Executive cabinet and to other learned professions. I have a rough draft of the rules and regulations of the College, in Dr. C's. hand writing. But I would not omit to mention, that all this was done in connexion with other benevolent men associated with him, whose patriotism deserve praise. As to that very important instrument, the Ordinance of 1787, the praise of drawing it up, belongs wholly to the memory of Hon. Nathan Dane.

Hamilton, July 4th. C.

SEMI-CENTENNIAL OF REV. DR. SNELL, NORTH BROOKFIELD, JUNE 27, 1848.

The pastor with the early object of his earthly affections, the partner of his toil and success, the sharer of his joys and sorrows, led the family to the house of God, escorted by the Sabbath school children, who voluntarily strewed flowers by the way before them.

The spacious house was crowded to overflowing, while every window below was filled from without. Many clergymen from different parts of the State were present, and former residents of the town came hundreds of miles, to greet once more their old friends and venerable pastor on this joyous occasion.

The sermon, was from Acts xxvi. 22, 53.—Many things of a deeply interesting character, both as touching the progress of society and the workings of a special providence, were brought out.

The pastor of by-gone generations, in fresh and vigorous old age, stands almost the sole representative of his cotemporaries, as though the years had entered into covenant to slip over, and leave him to guide the children's children of his early parishioners.

The last male member of his church, as it was at the time of his settlement, was laid in his bed of dust fourteen years since; and the sister of this one is the only surviving female of the church at that period. Only one couple are now living who were in the marriage state at the time of his location, and only three males and seven females in town who were heads of families then.

On a territory where lived eight families, in as many houses, are now sixty-five dwellings with one hundred families. In the place of 30 or 40 copies of a single newspaper which came into the town at that time, there are now 342 newspapers, weeklies and dailies, with 52 different titles, and monthlies enough to make the number more than 1400 per month. But, remarks the speaker, the flood is too great for intellectual vegetation.

After fifty years of study, and after having written sermons to the amount of several bushels, he found more matter yet untouched than he did when he had preached only six months. He did not therefore feel the need of preaching philosophy or history, or any species of moonshine, in order to supply his hearers with fresh material.

He had preached on fifty-one Thanksgiving occasions in that town, and had written for the purpose forty-eight sermons; and as a worthy example of attendance on public worship, a gentleman was then present who had heard fifty of those discourses.

The speaker had preached some sermons the second time, when not an individual was in the congregation who listened to them at first; and what was a little amusing, he had been complained of for personality in sermons which were written *before the complainer was born.*

The number removed by death, during Dr. S.'s ministry, is 925; the number of marriages solemnized, 364; and, among others, that of a young man, at the marriage of whose *great grand-father* he officiated. The church had been called in counsel in 136 instances, 129 of which he had attended in person. Of the 2,610 Sabbaths in fifty years, he had been able to preach 2,596.

The speaker was aware that he was thought by some, if not by most, as very much behind the times; and he was himself sure that he had not kept up with the cantering part of the community. He was still retarded, by holding fast to the propriety of discipline and good government and good order in the family, the school, and the State.

After the exercises in the church, which were enriched by music, in use fifty years since, and in which the grey-headed men of the congregation could join with heart and voice, the immense concourse repaired to a beautiful grove which skirts the village, where a collation, ample, and tastefully arranged, was waiting the multitude. After the removal of the cloth, and an appropriate address from the President of the day, Amasa Walker Esq., sentiments and short speeches followed; mostly from the fathers in the ministry.

The Rev. Dr. PIERCE of Brookline, stated, that four of the seven ministers in the State, who had celebrated their jubilee, were present, and he could give no reason why a fifth was not there, as he expected; unless, because he had recently married a wife, and therefore could not come.

Dr. FISKE of New Braintree, informed the audience that Dr. Snell was his successor as candidate in North Brookfield; and had it not been for the good sense of some judicious persons in the parish, he should have been the pastor, instead of Dr. Snell. It was now evident, that a wise Providence had presided over the decision; for had Dr. Snell been settled in New Braintree, and himself in North Brookfield, both might have been in the circle of pastoral rotation, long since.

WILLIAM CULLEN BRYANT, Esq., nephew of Dr. Snell, (the mother of Mr. Bryant was own sister of Dr. Snell,) was also present on this occasion. [Abridged from the Puritan.

[* Dr. P. also stated, that in the contiguous Parishes, South Brookfield, North Brookfield, and New Braintree were three ministers, the average of whose age is 76 years, 4 months, and 4 days; and what is equally remarkable is, that each of them lives with the wife of his youth.

He recently called on the Rev. Mrs. Pope, of Spencer, a neighboring Town, whom, though in her 94th year, he found making cheese.

In a few minutes, she repeated a Hymn of five stanzas, written on the death of the Rev. Amos Adams, of Roxbury, who expired, 5 October, 1775. Not a member of the family had heard her repeat a line of it before. So that it lay in the store house of her memory, seventy two years, and was recalled by seeing the pastor of the lady, who wrote the Hymn.

After mentioning these and other kindred facts, he begged leave to close with the following sentiment:

"North Brookfield, and the adjoining region, whose soil, cultivation, and sir, with the blessing of the Lord of the harvest, cause the trees of the Lord to bear fruit in old age." [Comm. for the Register.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The 23rd annual meeting of this body was held on Wednesday, June 14, at the Essex St. Chapel, Strand, and was opened with a Sermon by the Rev. John Gordon, of Coventry. A full account of the proceedings is given in the *London Inquirer* of June 17th, which came to hand by the Niagara. We select and condense such portions as will interest the readers of the Register.

The Inquirer remarks in general on the meetings of the week, that "the result is such as to fill us at once with satisfaction and hope." It adds:

"It would be idle to look for perfect unanimity in the proceedings of a body so variously constituted as our own; yet, more, it would be most undesirable that those proceedings should be characterised by dull uniformity.

The diversity of individual opinion is one of the marked characteristics of our body—the necessary consequence of that perfect religious liberty which is our bond of union. We are sometimes in danger of forgetting this principle of perfect liberty, on which alone we can take a sure stand. We are sorry that men who are so much one with us, do not entirely agree with us in opinion, and are apt to become impatient with them because they decline to do so. Hence arises the great danger which assails the position we occupy as a religious denomination. It is not an easy thing to maintain with unshrinking steadfastness our own individual opinions, and at the same time to hold inviolate the liberty of others. Laxity of principle, and denominational tyranny, are the Scylla and Charybdis between which we have to steer our course."

The Receipts according to the Report of the Treasurer were £831 17s, and the expenditure £835 7s. 9d.

The Rev. Dr. MONTGOMERY rose to move a vote of thanks to the Rev. J. Gordon for his able discourse. No one who had heard the sermon that morning could wonder that the respected preacher had escaped from the house of bondage; they must have seen that the rev. gentleman had a mind that would not not be enthralled by the yoke of any creed or church. He fully agreed with many points of Er. Gordon's excellent sermon, especially in his remarks upon that spurious liberality, that desire to be free from doctrinal distinctions, which as a consequence led us into a connexion with a species of infidelity which had been called the last form in which scepticism had shown itself, but which he regarded also as the worst form. I find this species of scepticism is becoming rife among us. If ever, my friends, we come to give up those truths which are the most vital distinctions of our faith; if ever we seek for better guides than such men as Priestly and Lardner, our sun will soon go down. I do not however, agree with other portions of his discourse; if I understood him correctly, he spoke against organization, and our working together for the advance of great principles. I believe that God has made us to require this organization. Singly, a man can do comparatively little in the world, but, like the bundle of sticks, when joined with others, possesses great power. I believe, in our body, we want more organization (hear, hear). I find the laity in distant parts of the country calling upon us for more aid, which cannot be given them without we unite for that purpose. There is a great love for liberality and freedom amongst us, which, to a certain extent, is very proper and good, and is one of our proudest boasts, but sometimes it grows to an excess, and prevents a co-operation which might carry forward the best objects of life.

The Rev. E. TAGGART briefly alluded to the labors of Mr *Cordner* at Montreal during the last year. He felt exceedingly proud in having been the instrument of bringing that gentleman into the Christian ministry. He (Mr. Taggart) believed that very large and flourishing congregations would soon be formed in Canada. In appealing to the ladies for increased support to the Association, the reverend gentleman mentioned a striking instance of devotion and attachment to Christian truth on the part of some young women at Montreal. The type of the Bible Christian, a small Unitarian paper published in that part of the Colonies under Mr. Coldner's superintendence, is chiefly arranged by these young persons, who had made themselves acquainted with the art of printing, and thus occupied their time when the ordinary labors of the day were ended. Mr. Taggart spoke in high terms of this paper, and said he believed it was effecting, and would continue to effect, a great deal of good in the colony.

The Rev. J. GORDON, was glad to hear Dr. Montgomery's remarks referring to a portion of his sermon. He (Mr. Gordon) thanked the rev. gentleman for expressing them, inasmuch as it afforded an opportunity to state what was really said. The rev. Dr. was entirely mistaken in supposing that he(Mr. Gordon) was opposed to organization. He had spoken for it, not against it. He was in favor of carrying it out to any extent consistent with the principles of those composing it. He meant to say that he was opposed to transferring such organization as existed among the orthodox bodies of Christians to Unitarian communities; he approved of such societies as the British and Foreign Unitarian Association; he should oppose anything like a union of churches which should have a common doctrine as a basis of union—(hear). He thought we should not look to other bodies as patterns in these matters, but extend the organization which now existed among us as far as could possibly be done. He spoke of the deep sense which he entertained of the value of the past services and excellent management of the Association. The union which it promoted was real and cordial, and consequently productive of much fruit.

The Rev. R. M. MONTGOMERY thought that as a body at large, Unitarians wanted to be popularised—(hear). That had been his feeling for sometime, and it was the feeling of many others in the country. More of the popular element was wanted to be thrown into the hearts of Unitarians, and perhaps a little of that blood into the Association. He was quite satisfied that no Association, political, literary, or religious, could get on if confined to any one class.—The middle classes of society they had, and some of what were called the upper classes, but few, very few of the working classes. He saw no poor there that day; now he wanted to see them there, and he did not believe they would ever succeed in accomplishing their object till they had that class with them. He made those remarks courteously and respectfully, and he trusted teat they would be received in the same manner—(hear). He wanted to see the poor with us on Sundays as well as on other days. It was hardly fair for him as a minister to suggest what the reasons were that the poor, to some extent, were not with them; but he could not forbear saying that their ministers, generally did not adapt themselves to the poor. The reason perhaps was, that almost all the Unitarian Congregations contained some of the select part of society, some of the aristocratic portion, and that the minister addressed himself too much to this portion of his hearers, and studied the composition of his sermons and his style of preaching to please them. Let them away with this—the Gospel of Christ was not a literary work; let them address themselves to the hearts and consciences of men, and not aim at pleasing the tastes of a few. If the Association would take up such objects, more good would be done than in spending money in establishing chapels in fashionable watering places, which he believed would never succeed, at which they would never have self-sustaining congregations, while at the same time much might be done for missionary efforts in London, and other places where it was so much needed. He felt sure they would excuse the liberty he had taken, as he had spoken with the best intentions and with no disrespect, either for the Association or his brother Ministers. With regard to what had been said of the spread of tracts, he would remark, that much as he valued the large volumes published by their Ministers, particularly such ones as that by Mr. Yates, whose talents he admired, and whose kindness to him personally he should never forget—yet it was not by such works that they should win the masses. They must have practical tracts, teaching the poor their social duties, treating of their homes, and conveying instruction in secular duties, as well as what they believed to be the purity of Christian doctrine. If they crammed the poor with mere doctrine they would never succeed—(hear) hear).—He found in his own congregation, that doctrinal tracts were sometimes liked and sometimes not, but simply practical tracts were always liked; and as a consequence, the readers of those tracts came to his chapel, and learnt more of Unitarianism properly so called, and generally embraced those opinions. The Rev. Gentleman concluded his remarks by adding, that he differed altogether from his respected friend Dr. Montgomery, in what he said respecting the title of Christian. That Gentleman, he would respectfully say, had no more right to say a man was not a Christian, because he did not receive views which he takes as truth, than others had to pass a like judgment on him.

The Rev. W. SMITH, of Wareham said—As far as his experience went, their body was not without the poor—(hear, hear), He could speak of Stockport, where five-sixths of the congregation consisted of the poorer class; of Torquay where a considerable part of the regular attendants were poor men; and of Cheltenham, where the bulk of the society consisted of the same class. At Wareham, where he was now residing, three-fourths of his people were poor. He had always found their doctrines most acceptable to them—(cheers). And those of that class who were independent of bigoted employers, had been and were the most regular attendants at his chapel—(hear, hear).

Dr. CARPENTER was fully aware that he should be venturing upon perilous ground, but they must allow him to discharge his conscience without taking any offence by what he might say—(hear, hear). It had been just laid down by a great authority among them, and one who was justly looked up to by a very great many with much esteem, and who had taught many of their children, and in other ways connected himself closely with them, that the fifth of Priestley and Lardner is the one that they had to uphold, that they were to guard themselves from any departure from the known opinions of those great and learned men. This appeared to him to be very much like upholding a form of faith or creed, while the most perfect freedom of inquiry was professed. Much as he venerated those individuals, he could not consent to this—(hear). He must say, that he rejoiced to look on any one as a Christian who took Christ as his model, and studied his teachings as a guide through life, whether or not he regarded that character as coming before him with extraordinary evidences of its truth, or whether he gathered his evidence from his own heart—that internal evidence which is stronger than any evidence that any church posesses. If he so looks on Christ he is a Christian, for the church professes to hold these extraordinary evidences as merely a means to an end, and if so, his own evidence was equally valuable. He ventured most respectfully to beg that the leaders of the Association would not in any way hold it as a principle, that they were to be tied down to any particular form of belief, however eminent were its professors and teachers—(hear). He would say, with regard to Dr. Priestley, that an expression attributed to him, which must be known to them all, which brought much obloquy on his name, was to the effect, that he scorned to say any one year what his opinions would be in the next—(hear). He trusted that freedom of thought, which had ever distinguished the body, would never be given up.

The Rev. Dr. MONTGOMERY said that he knew nothing of such a Christianity as had been referred to. Christianity was something more than a sentiment, it must come before his mind and intellect as well as his heart. He did not mean to say that men who were in that position did not possess the sentiment of Christianity, but he knew nothing of their faith. The Apostles continually referred to the understanding. Paul said, "I speak as unto wise men, judge ye what I say." The Bereans were commended for searching into the truths they heard, in order that they might satisfy their reason. A man would not be a mathematician who knew nothing of its axioms or propositions, or an arithmetician who did not know the multiplication table. Nor is a man a Christian without studying the primary principles of Christianty. What was Christianity? Was it not a combination of truths and principles laid down, first of all, to enlighten our understanding, and from this to reach our hearts and affections, and then to regulate our lives, and teach us to love God and do good to men? Mr. Carpenter had said that a man was not to be told he was not a Christian because he did not receive the doctrines held by great men. He did not say that he was disentitled to the name for that reason, but because he threw Christianity overboard altogether—(hear, hear). He admits an evidence which no man would take for the truth of Cæsar's Commentaries or any other ancient work, while there are grounds of evidence of the Gospel Dispensation, which he rejects, infinitely stronger than of any other works handed down to us from the early ages—(hear, hear). "A man," continued the Rev. Doctor, "may have good motives, as good as my own, but I cannot understand his Christianity if he undermines the foundations on which that system is based. If he tells me he admires the character and moral teachings of Christ, but at the same time, that Christ performed no miracles, that he did not appeal to his wonderful works as a proof of his Divine mission, I tell you I do not understand his Christianity. I do not understand how he should believe that Christ is a great moral teacher, and at the same time an imposter. Sir, I hold that this is a state of mind we are bound to guard against. I blame no man for holding such opinions, but I do express my incompetency to understand, that a man is a Christian who pretends to have a great reverence for the character of Christ and for the Christian dispensation, while he is doing all that he can to weaken its influence on the hearts and minds of the people"—(cheers).

Mr. YACAB, from Transylvania, [whose name had been previously mentioned by Mr. Tagart in connection with an allusion to the 52,000 Unitarians in Transylvania,] was then called upon to address the meeting, and was received with loud cheers. He said that as he was not thoroughly acquainted with the English language, he should not detain them by giving a long speech, but would merely communicate a little information concerning the Unitarians of Transylvania, which might be of interest to the meeting. With regard to the name by which they were called, their enemies, as in this country, called them Socinians; but they were not Socinians, for the principal article of belief with Socinus, excepting of course the unity of God, was, that while they looked upon Christ as a man, they yet worshipped him. Now the Unitarians in Transylvania did not worship Christ, though they looked upon him as their Savior, and received all that the Scriptures told them of his person and works; they thought it wrong and unscriptural to pay him worship. They were therefore Unitarians and not Socinians—(cheers). The terms Religion and Theology had been mentioned that day; he would tell them how his fellow Christians in Transylvania regarded these terms; they had thought it possible to have the one without the other; but to have a constant religion without a theology was not possible—(hear, hear). They considered that religion was the fruit of the mind and feelings, brought up by the seed of truth, and, as had been mentioned that morning, religion could grow only from truth; it worked the perfection of theology, while theology on the other hand protected religion from the assaults of infidelity. The mind works by theology, therefore they felt that it was wanted; the consequence of this was, that they had a confession of faith. He hoped the time would soon come, when they would be able to throw away such confessions. Being a free inquirer himself, he wished for no confession; the Unitarians in England were more free in this respect than their brethren in Transylvania. He thought religion must appeal both to the mind and the feelings; it was impossible to produce a spiritual life without the two were joined, and this joint was theology. In order to establish theological instruments in their colleges, some of his fellow-countrymen had thought of restricting their colleges to the teaching of theology alone. They had no organs of their opinions in Transylvania, but spread their principles by the exertions of their ministers. Those ministers were accustomed to deliver both sermons and prayers orally. Many of them thought that the words which occurred to the minister when delivering his discourse were more expressive and were more likely to reach the heart; and, in prayer, that God expects from us a simple expression of our gratitude and wants; and they could give utterance to them without the aid of paper. Singing, with them, was also more popular than it appeared to be in England—(hear). The singing in this country appeared to him so difficult. Perhaps the reason that it was not more general in congregations was the fact, that it was not sufficiently popular. It would be superfluous for him to do more than propose, in the name of the Unitarians of Transylvania, that a regular correspondence be kept up between the two bodies once or twice a year, in order to communicate to each other the results of their mutual efforts to supply the spiritual wants of mankind—(loud cheers).

THE SOIREE.

In the evening a Soiree was held in the Hall of Commerce. The spacious room was filled in every part. About six hundred ladies and gentlemen partook of refreshments, &c. which were provided on the most liberal scale. After tea, the meeting adjourned to a larger room, when Alderman Lawrence was again called upon to preside.

The Chairman was happy to say that they had ladies and gentlemen present that evening from all parts of England, and from Ireland, who brought cheering statements of the progress of Unitarianism throughout the country—(cheers). They could meet now openly in the City of London, none daring to make them afraid—(cheers). The time was, when Unitarianism was a proscribed system, and the men who would not bow to the prevailing opinions, encountered obloquy and persecution—(hear). That time had passed away, a more cheering light had now appeared, and they were now enabled to meet in open day without fear of menace or threat—(cheers).—He believed that the principles of Unitarianism were the truths of the Scriptures, and that they would ultimately extend themselves throughout the community. He felt much pleasure in witnessing the promising character of their prospects. They must bear in mind, however, that to carry out fully the great objects they had in view, it was necessary that exertions should be made over the country to give them the means they required. The Secretary would bring before them particulars of what had taken place in the last year, and he felt sure that he would not ask in vain for their aid—(cheers). The Chairman then called upon

The Rev. E. TAGART, who was received with loud cheers. He confessed that in seeing so numerous and important an assemblage, and in a new position, he did not feel quite so much at home as on many former occasions; but it was extremely gratifying to him to see that room filled as it was. Having been for many years a public servant as it were of the Institution; he could speak with confidence of its objects and means of operation, and wished he could convey to others the deep interest he felt in its movements. The Institution was founded in the same year in which he had commenced his ministerial career at Norwich. On looking back on the twenty-three years of its existence he felt increasing confidence that it was one of the most important Institutions which could command the interest and attract the sympathies of Unitarian Christians. They were very often inclined to to take discouraging views of the progress of their sentiments, but if they looked over a lengthened period they would find that such views did great injustice to those principles themselves, to that bounteous Providence who watches over all human affairs, for in connection with those principles they could say that they were in alliance with Truth, and Truth was in alliance with God—(cheers). If in London some congregations once flourishing had fallen off, they had seen many in a far better condition than they formerly were, and this was the case with many of the country congregations. They had now two chapels in London, one in the East, and one in the central part of the town, where sermons were on every Sabbath delivered to the poor; and schools, which were well attended, in connection with them; both of these chapels were supported almost entirely by the Unitarian Societies in London—(cheers). If he looked over the country he saw many congregations which in a great measure owed their prosperity and usefulness to the assistance afforded them by the Association. If they looked at the Southern part of England, they saw at St. Helier, in Jersey, and in Southampton, societies of Christian worshippers, if not originated yet much aided by their Institution. Such was the conviction of its usefulness, that it was the intention of Admiral Gifford—or as he might truly be called the Admirable Gifford—to make the Chapel ot St. Helier the property of the Association, and after his useful course on earth was run, he would take care to place the Society in a position to maintain Unitarian worship there for a lengthened period—(cheers). If they looked again at the centre of England, there they had rendered assistance—at Huddersfield they had the excellent Mr. Heap, who conducted the devotional serbices, and of whom, if such a trifling expression might be allowed, it might be said, that he was in himself a *heap* of divinity and theology, and he had assembled around him a society of devoted Unitarians. The Institution again, instead of sending Unitarianism 'to Coventry,' had brought it from Coventry, in the person of their preacher, the Rev. J. Gordon, formerly in the Methodist connection, who gave evidence, that no restricted system could retain a free and logical mind like his. Looking to the North—in Scotland there were societies assisted by the Institution; at Glasgow and Aberdeen; from gentlemen connected with which they were receiving constantly letters of gratitude. In India a congregation assembled under Mr. Roberts, whose beautiful worship had induced English residents to take an interest in the Unitarian cause, and while the members of other sects were called 'rice' Christians, because of the support which was bestowed on them, the Association having withdrawn its support, many of the natives had for the last few years manifested an intensity of zeal and attachment to Unitarian principles, with which they at home had nothing to compare—(cheers) Through the influence of that society, a gentleman in the army, a fellow of Trinity College, Dublin, resident in India, had offered, if the Association was so disposed, to leave the army and become a teacher there of Unitarian principles—(hear). If they turned their attention to the West, to the Colonies, they would see Unitarianism there under what might be called the influence of the setting sun.

The Chairman called upon the Rev. J. GORDON to address the meeting, who spoke as follows:—

The greatest advantage, as it appears to me, of meetings like the present, is, that they naturally call upon us to review the principles on which we hold that Christian Unitarianism of which so much had been said. It is impossible for us, in my view of the matter, to look back to those principles without having our attachment to the faith we profess strengthened in our hearts.—Now, it may be proper to call the attention of the present assembly to the fact, that although we meet together in connection with the British and Foreign Unitarian Association, for the purpose of promoting Unitarianism in its distinctive form, Unitarianism, in that form, is not the foundation of the church union which exists among us; it is the peculiarity of the churches with which we stand connected, that they are based upon the acknowledgement of the principles of entire religious liberty—(cheers)—liberty which is extended to each individual member of those churches. It is not the particular religious conclusions we hold, that constitute the basis of our fellowship, but every individual among us is free to carry out his religious investigations as his intellect and heart may prompt: and I think we should never lose sight of this principle—a principle by which, perhaps, we are more essentially distinguished than we are by the Unitarian views themselves, we hold, and which, I trust, we shall continue to maintain as identical with the Christianity which we believe to be true and divine. The union which is formed in connection with such liberty as ours is far more cordial than any which can be formed by the uniform profession of any creed of human device; and it is more extensive, as well as more cordial, because it may include all persons who profess the Christian name—(cheers). At the same time at which I tenaciously adhere to this principle, I acknowledge the importance—the vital importance—of the opinions on which this religious association is founded—(hear). It is my firm conviction, that, in connection with a belief in Christianity, the liberty of which I have been speaking almost necessarily leads to the adoption of those opinions called Unitarian. I believe there is scarcely an instance of any religious society which has been freed from the trammels of a theological creed, and the members of which have been left free to investigate Christianity each for himself, not ultimately adopting very nearly the same views of the Christian system as our own denomination hold—(hear). This view of the case is especially presented by the history of our Presbyterian churches, which originally connected the freedom we profess with very different theological opinions from those which we now maintain.—There are other instances of the same progress and termination which will immediately occur to all of you. I cannot conceive of a stronger testimony to the truth of our Christian convictions than this fact, that when men are encouraged to look into the Bible alone, for their creed, they are most naturally led to adopt these convictions as scriptural truths. Every one must see where lies the philosophy of this. For instance, the Unitarian system of Christian faith, is distinguished from other systems by the strict rationality attached to it. It is the legitimate result of actual investigation. Certainly, therefore, when you place men in circumstances where they are taught that the individual exercise of their reason in application to Christianity is the first duty required from them, it necessarily follows that the views they may adopt will be those which are distinguished by the rationality which belongs to our views. I fully agree with what has been said of the necessity of popularizing our teachings; but I do not at all agree with Mr. Montgomery when he said this morning that the middle classes of society are better prepared for the reception of Unitarian views than the working classes are—(hear). I believe that the working-classes are better prepared for their reception than any other class. It appears to me that the result of the teaching of orthodox doctrines shows that they are not understood by the lower classes at all. The terms which are in constant use in the orthodox pulpits such as the Trinity, Atonement, Justification, are terms which convey no distinct idea to the minds of imperfectly educated men; and it is the truth which is accidentally connected with these forms of doctrine which works upon the minds of the people, and not the doctrine themselves—(hear).—It is that part of those doctrines which we hold, that effects all the good which is done by Christianity; and it appears to me that our faith is distinguished by the facilities it possesses for acting on those opinions of the poorer part of the community. When I look around, it sometimes appears astonishing to me, that our opinions do not make the progress which we should expect, and which, as truths, they ought to make. Much of this may be attributed to the bigotry of orthodox professors of religion, which not only places them in a hostile position towards us, but leads them often to treat individuals professing Unitarianism in a strictly Christian form, with more hostility than they exhibit towards those individuals who reject Christianity altogether—(hear). I have known instances in which persons, members of orthodox bodies, have, as I judged, been almost forced into scepticism, as the only means of unloosening the fetters which orthodox opinions have laid upon them; forced by the resistance they have met with in their way to Unitarianism. Besides this opposition, arising from the bigotry of other sects, Unitarianism, as it is connected with individual religious liberty, never can present that kind of fixed organization in favor of its particular opinions which other sects of Christians possess. I think organization ought to be extended amongst us to the greatest possible degree, consistent with the principles of religious liberty: but that liberty itself prevents us from assuming the same firm and determined position for action upon the world, which other religious bodies can, in consistency with their opinions, assume. But the evil which opposes the extension of our principles more than any other, however, lies in the state of our own minds and hearts in regard to the faith which we hold. It is not in our assembling together in chapels, or in uniting ourselves in an Association, that our greatest power will be found, but in giving up every thought, feeling, and deed, to those principles of divine truth and goodness which our faith inculcates, and expressing the value of those principles in the character of our whole outer and inward life. As sure as there is a God in Heaven, the world in which we dwell is ruled in subserviency to the interests of truth: and whatever we have of truth, will, in spite of all difficulties, be finally established and prevail—(hear, hear). There are, however, favorable as well as unfavorable circumstances, with which we, as Unitarians, have to do. We cannot look either at the church or the world, without rejoicing in some of the most striking signs of our times. A great change has occurred in the state of orthodoxy itself, which change is still going on. The orthodoxy of this day is not the orthodoxy of the days gone by. The Atonement which is now most commonly insisted upon, is not the atonement to which the name of orthodox is most justly due. There is an attempt continually being made to reconcile our philosophy, as to the matter of human salvation, with the theological dogmas which are built upon an entirely different—an opposite philosophy; but that attempt will most assuredly fail; and the failure will as assuredly terminate in favor of Unitarianism—(hear). Besides this change in the religious world, all the popular movements relative to the civil and social affairs of men are consistent

beasts at Ephesus, they were now in a state of peace and prosperity—(cheers). He believed he might say that they were increasing in numbers, and had experienced an increase of zeal and of attention on the part of parents to educate their children, and in eighteen years they had made an addition of eleven congregations to their small society—(hear). They had made a discovery of late, that there was not a man in Ireland who desired to deprive them of their chapels. The great body of the Presbyterians tried to rob them, aided by Episcopalians and Methodists; but it appeared now that they were only making believe do so, and that they were exceedingly glad that the Unitarians were in possession of their property—(laughter). He believed that they were ashamed of the part they had taken, and shame was the foundation for penitence and amendment. The Unitarians now were left too much to themselves. He was half disposed, in the midst of such stagnation, without an enemy, to say what Jack, in the "Tale of a Tub," when on one occasion being very dull, said to Martin, "Oh for a little persecution." The wickedness of men led to the consummation of means of salvation, and the blood of the martyrs had ever become the seed of the church. No persecution, he believed, was ever raised against any honest cause that did not result in its furtherance rather than destruction. He rejoiced to say that, in Ireland, they were likely to prosper more than they had yet done. He perfectly agreed with Mr. Gordon, that the extension of our principles was not so much shown by the increase in our own churches, as in the influence of those principles on all churches. No one now hears Trinitarianism or Calvinism preached in the orthodox chapels as it was originally preached. The ladies say that they hear nothing of the horrible doctrine of original sin, and the final destruction of the souls of infants. Nor was the doctrine of a vicarious sacrifice looked upon in the light it once was, while the dogma, that a few were elected to the blessings of heaven, while numbers were doomed to eternal misery, was loathed by the people. These doctrines were universally rejected by the masses; and though they were found in the creeds of the churches, and many subscribed to them with no honest heart, they were not the opinions of the people. They had been kept from them; and though they were sealed up in bottles, and buried beneath the foundations of Chapels, and kept and referred to as records of faith, they were seldom brought forward in their true character; and he believed that the whole bubble would soon burst, and more glorious churches be erected for the true glory of God and the benefit of men. Was it not strange that no history would teach men that they could not bind the immortal mind? They may by brute force take from a man his liberty of person, may bind his limbs, or send him to the stake, but they could not bind the mind which God had given him to be free—(cheers). Those who professed to hold fixed creeds were finding that, try as they will, they cannot agree among themselves; the only matter on which they were agreed was subscription to a creed: Unitarians had no creed which they agreed to receive but the Bible—(hear). They differed to some extent in their interpretation of the Bible, but there was among them more real unity of faith than in any other denomination. Let them look at the Church of England, why, it was composed of half-a-dozen different parties: the Evangelical party, the old Church party, and the Puseyites; while 11 out of 16 bishops rose up to tell her Majesty that, in the exercise of her royal prerogative, she had put a heretic in a high position in the church, and would bring ruin on the land. They were told that a creed showed them the belief of a church, but not of its members individually; which was much the same as if they were told that the figures, which composed a sum of a certain amount, separately possessed no peculiar value—(laughter). He had lately been on a missionary tour through England, and was much gratified with the evidences he had witnessed of the progress of Unitarianism in the provinces, and the signs of a better feeling towards them by the members of other sects. At a meeting in Sheffield, at which he was present, one-half of the assemblage consisted of members of other denominations in the town; at another meeting at Boston, in Lincolnshire, it was very much the same; the meeting was presided over by the mayor of the town, who was a particular Baptist, but who cheerfully mingled with his fellow Christians in these meetings for friendly and social intercourse. Nothing was more gratifying to a Christian mind than this. Our opponents had done more for us than we had done for ourselves; they had taught us to persue our plans with more zeal, and we required this rousing of our energies. We were dying under an excess of charity, believing that because a man might go to heaven without holding any creed, it did not signify what his opinions were, forgetting that the nearer our hearts approach the Truth, the more elevated would be our aspirations, and that the highest mansions would be fitted for those whose moral conduct corresponded with the will of the Father of us all—(cheers). There was no sentiment he was more desirous to reprobate than the morbid dread of sectarianism of opinion. He could understand that sectarianism was a great evil when shown in civil persecution, and in the disunity of private friends; then indeed it was odious and hateful; but true sectarianism was nothing more than a love of principle, it was not connected with any thing like exclusiveness or persecution; but because he did not hate a man for his error, was he not to love the Truth? He found among many of our worthy people an awful horror of this sectarianism; and why? They send their children to Oxford and Cambridge, where they are quietly drawn into the vortex of the Church; and they too often assume this sensibility in order that they might prepare a quiet smooth path through which their children might travel into the Establishment—(hear). Having spoken at some length on the inconsistency of Christian parents objecting to sectarianism as a pretence for sacrificing religious principle to worldly interest, the Rev. Doctor referred to the adaptation of Unitarianism to the poor. Many of his own congregation were rich, but he had many of the poor also, who understood him as perfectly as any portion of his congregation, and to whom he was much attached. He had none to whom he could turn with greater success when want was to be relieved, for they were of that nature which gave what it needed for itself. They did not exclude the poor from the Christian communion; the master and the servant sat down together; when they came to commemorate the death of Christ, they knew no wordly distinctions. These views of Christian truth brought the holiest and most humanising influences to the people; they were plain to the understanding, and appealed also to the heart. The mysteries of Calvinism were not understood by the poor. He remembered hearing an old woman, during the time of the Secession of their Churches, say, after hearing a Calvinistic sermon, that she had been listening to the most incomprehensible things. The minister had told her, first, that she should do good; secondly, that she could not do good; thirdly, if she did do good, it would do her no good—(laughter) Calvinists might call this a mystery in truth.—Now, Unitarians held that a mystery could not be an article of faith; that the word itself implied a secret. We believe that all that we are required to believe was plain; and the poor would receive our principles gladly, if brought home to them. He belived that as a body of Christians they had a great mission to perform; he had said ten years ago, that a day would come, when the Unitarians would have to stand between the stream of infidelity on the one hand and fanaticism on the other; he believed that day was come. There was a great deal of fanaticism yet prevalent, and a flood of infidelity springing up, as in Scotland, where it had been said it prevailed through all classes up to the judge upon the bench, and where thousands of the poor were ready to be worked upon to do almost any wicked act. The Christian bodies there had had creeds and powerful machinery to work with, but they had adhered to the creeds and not to the Bible, and had lost or were losing their hold on the poor; and when they heard of 10,000 people meeting at Glasgow on a Sabbath day to desecrate that day by an utter contempt of all religious observance, and discussing politics alone, it was sufficient to convince them, that that country needed religious reformation—(hear, hear). In England there was the same need of missionary exertion. He had been travelling, as he had said, over the country, and had made himself well acquainted with the situation of their ministers, and if he told them what they wanted, he trusted they would not be offended. They wanted support in this country for two classes; the first was for the ministers—(hear). He had been ashamed and shocked to find educated, accomplished men existing, not living; at some places, the sum of £50 a year was all that the minister received—not so much as the humblest man of trade gives to his clerk—(hear). And yet their minister was expected to keep a decent exterior in the world, and to be ready with his subscription for charities when called upon, and to come before them every Sunday with a sermon fully prepared; in what state of mind had he composed that sermon—with a family, probably, whom he could not furnish decently with the necessaries of life! He (Dr. Montgomery) was aware, that, in many places, congregations were very poor; but they should remember, that, at one stage of the Christian Church, they had all things in common, and though that could not be revived, yet might not even the poorest spare more? Now he asked, how it happened that they, who were by far the richest denomination in England, had not established a fund, such as the Sustentation Fund in Scotland, out of which every minister was receiving £200 a-year—(hear)—while the Unitarian body, some of whom he was told were worth half a million, and many worth their hundreds of thousands, allowed their ministers to starve upon such a miserable pittance. This might not be a reproach to some of them, because, perhaps, these facts might not hitherto have been known to them, but they would not have that excuse for the future, and it would be an eternal disgrace to the body if some steps were not taken to remedy the evil. He had seen an excellent plan proposed by Mr. Cotton; why not take that up, and place your ministers in that independent position, that they would be able to rebuke and exhort, without the fear of worldly loss before their eyes! The other want he had referred to was a Widow's Fund, such as they had in Ireland. [It was explained to the Rev. gentleman that there was one already in existence.] If he lived in England it would be his greatest glory to go to their millionaires and make them ashamed of their apathy, and make example of them one after another, till the evil was removed—(laughter). The Rev. Doctor sat down amidst loud applause.

A vote of thanks having been given to the Stewards, and to Mr. Moxhay for his kindness in presiding over the Meetings, the assembly broke up at about ten o'clock.

CHRISTIAN REGISTER

BOSTON, JULY 22, 1848.

THE COMPLETE NAME TO SAVE.

The name of Jesus is the complete name whereby we may be saved. "For in him," saith the apostle, "dwelleth all the fullness of the Godhead bodily; and ye are complete in him who is the head of all principality and power." The power by which God will save any man, or save the world, resides in Christ in its completeness. The Christian but receives from his fullness, even grace for grace—grace to man in the proportion of grace to Christ. In other words, the Gospel is the full and adequate power to save man, to save man entirely—the Gospel administered by Christ as he stands at the very head of all power on earth to save.

It has been a favorite idea in some minds, and it has of late been often thrown out before the public, that God will yet send some other Christs into the world to carry on and complete the work of its salvation. But there are needed no other Christs. There will be no other. This however is needed—to understand better the Christ who has already come. Human influences have sadly marred the simplicity of his truth. The mystery thrown around his name; the philosophy which has constructed its theory of his person as of one who is both God and man, or all God and not man; the scheme of redemption, as theologians have chosen to consider it, which makes the death of Christ necessary, in order to remove a previous barrier in the way of pardon, and makes faith in him, thus removing it, the sole condition of pardon,—all this has obscured the Christ that is; and his visage has been indeed so marred above all others, that multitudes have turned away, perceiving no adaptedness to their own or the world's wants. But when he shall be really understood; when the truth shall be known as the truth is in Christ, then will every man perceive and own that he is the only needed Christ for them. Then will they be satisfied with the Christ that is, both for themselves and the world. At any rate they will wait until they themselves, and the Church, and the world, shall come up to the idea of the Christ that is, before they begin to look for another.

It has been well and truly said, that "at this moment whatever honorably distinguishes this age from those that have gone before it,—the movements in favor of peace, temperance and prison discipline, the provision made for poverty and insanity, reforms in criminal law, the interest felt by the more favored in the less favored classes,—are all the slowly gained triumphs of Christianity over the hardness and selfishness of the human heart." All that there is of Reform yet to be realized on earth, all that will ever enable the human race, or individuals of it, to realize the perfectibility of their nature, are to be its future triumphs. All will be seen to come from him who is the Son of man; from him who as both Son of God and Son of man shows in himself the type and realization of man become a partaker of the divine nature; and who as Emmanuel, God with us, shows how God shall be with man on earth. The great idea of humanity, of human brotherhood, which now attracts so many minds, and moves so many hearts, was first seen in Jesus, is seen now in unfading halo resting on his Cross whereon he died for man, has been rising higher and higher dispersing the mists of ages, is now more and more pervading the Church and the world.

The argument from experience has moreover been gathering strength—knowledge of good being gained through the knowledge of evil; the failure of other methods demonstrating the weakness and incompetency of all other names. For many efforts, suggested through the indirect and unacknowledged influences of Christianity, have been made in vain to meliorate the condition of man independently of the power of Christianity. Reformers taking pride in opposing the church, have tried their own strength to exorcise the evil spirits of the world; some of them like the sons of Sceva, vagabond Jews, who only called over the name of Jesus, while they had no real faith in him, and others like the damsel possessed with the spirit of the Pythonian Apollo before she knew Paul; whose efforts are partly in vain and partly end in their own discomfiture. It has been, perhaps, one unhappy occasion of these vain efforts, that the Church has not fully represented Christ, nor consistently carried out their religion; and other men looking on, and really sympathizing with the groans of humanity, and groaning in themselves also, have felt impelled, in scorn of the church, to try their own strength. From loathing the church, they have come to despise Christianity itself in every form in which it presents itself in its records. In all their loathing of a lukewarm christianity, they but sympathize with Jesus himself, if they did but know it. But in turning away from him as the only adequate name to save mankind, they only show that wisdom which is foolishness.

Welcome the day, "fly swifter round ye wheels of time and bring the welcome day," when all men shall understand and co-operate with the mission of Jesus, and better feel his saving power, in which, as the only begotten Son of God, he shall be acknowledged to stand the head of all principality and power, and in a name which is above every other name, shall receive men's willing homage as the Saviour of the world, without a rival, or a wish that another should come, or the suggestion of a possibility that another can come, to raise humanity higher than it may be raised through Christ, or by any methods be more complete than in him. May he be the great name to us all, in all that we do, or seek to do, whether for our own salvation, or the salvation of our nation, or of the whole world. May we seek to have realized in the world the great idea that was in the mind of Christ, love to God and love to man—God dwelling in men and men in God—the kingdom of God come, his will done on earth as it is in heaven. And for all human blessedness, both here in this life and in the life to come, the love and gratitude of men to him will be only next to that which they pay to the Father who dwelt in Christ in all fullness, and gave him all power to save the world.

ANNIVERSARY OF THE DIVINITY SCHOOL, CAMBRIDGE.

The Graduating Class, which this year consisted only of six members, took their leave of the Institution, on Friday last, in the following public exercises, delivered in the Chapel of the University.

1. The Miracle of the Barren Fig-Tree. Mr. James Francis Brown.
2. The Character of Christ as an Argument for the Truth of his Religion. Mr. Solon Wanton Bush.

Hymn for the occasion, by N. L. F.

3. The Origin and Import of Sacrifices. Mr. Joseph Hobson Phipps.
4. Man's Moral Condition by Nature. Mr. Israel Alden Putnam.

Hymn for the occasion, by Rev. John Pierpont.

5. The Design of Christ in using Parables. Mr. Daniel Waldo Stevens.
6. The Theological Position of Arminius. Mr. Joshua Young.

Hymn for the occasion, by Rev. James Flint, D. D.

We were unable to be present in the former part of the day, when these exercises were performed, but learn that they were very good, and that the young men gave promise of usefulness in the Church.

REV. MR. BURNAP'S DISCOURSE.

The Discourse before the Alumni of the Divinity School was delivered in the afternoon by Rev. G. W. Burnap, of Baltimore, and was distinguished by the clearness, by the familiarity with theology and ecclesiastical history, by the argumentative power, by the classical taste and spirit of devotion to truth, with which Mr. B.'s name is associated in the minds of all who know him as a preacher, or are acquainted with his writings. He held the close, undivided attention of his audience for one hour and twenty minutes. The following is a sketch of his discourse.

Mr. B. took for his text, St. Matthew xix. 28,—"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit upon thrones, judging the twelve tribes of Israel."

Having early announced his subject, to be *the Tendencies and wants of Theology in our country at the present time*, he came to its discussion by an appropriate Introduction, in which he described the religious teacher as placed at the fountain head of power, and exerting an influence on the condition and destinies of mankind greater than that of king or temporal ruler. Theology he regarded as the basis of all opinion, the mould of all development, as giving to every day life its shade and texture; as a plastic power more subtle than climate, or any other physical agent. Glancing at the progress of Christianity from its early announcement, through the state in which it was first seriously affected by the influences of Paganism, until it became released from its corruptions by the action of Freedom in modern times, Mr. B. proceeded to state that there are *two tendencies of Theology* in our country at the present time—one to go back into the dogmas of the past, the other to skepticism and virtual deism through finding so much error.

The Deism of the present day professes to be liberal, it resolves Christianity into a universal theology, and by the canons of this universal theology examines Christianity itself. It discards the miraculous to free it from absurdities, considers it in the record as having rather too much an aspect of barbarism, for the humanity of this age. The other party start back appalled at such presumption and almost repent of the Reformation itself. These are the extremes, and persons are found at each of them. How shall these extremes be met?

In the first place, said Mr. B. we have no reason to suppose that Christianity will be supplanted by religious Deism. The latter is something, everything, or nothing, according to its advocates. Christianity rests on a historical basis, which *cannot* be easily shaken. Deism denies, Christianity affirms. The world will go on to believe the historical account of the life and teachings of Christ, until the Deist shall be able to show them some more probable explanation of the facts. But in this the Deist has signally failed. In vain did Hume reason that the testimony of the disciples was more likely to be false, than that miracles were to be true. In vain did Strauss try the alchymy of *myth*; the facts came out of his crucible just as they went in—unaffected by the process.

But Deism is accompanied by total loss of moral power. That power has resided in faith, not in clearer definition. It resides in the Cross; in the opened Sepulchre; in the present existence and exaltation of Jesus in the heavenly world, where he speaks from the heavenly places. It is Christ's affirmation of the great *facts* of the spiritual world, that has affected men as the ocean heaves under the attractions of the heavenly orbs. Dismiss these facts, and Christianity is not a religion, it is not even a philosophy, it is an exploded imposture. Mr. B. here dwelt on the unfortunate position of a Christian teacher who discredits the book from which he professes to teach; who holds to Christianity only as a philosophy and imperfect form of absolute religion, within which it is contained as the smaller is contained in the larger. Such a teacher is liable to pass over into a secret contempt of revealed religion, which exhibits itself sometimes in the form of a sneer, or the darting out of the forked tongue of an inuendo. But the injury is on his side. "Whosoever shall fall on this stone"—whosoever shall stumble over the miracles and teachings of Christ—"shall be broken"—his moral power shall be broken—he shall lose the power to move the world. "But on whomsoever it shall fall it will grind him to powder."

On the other hand, the power which arose out of the crucifixion will never be lost. Christ the crucified will always be the power to affect men's hearts: as when the insurgents in Paris, in the midst of the tumult of the late Revolution, bowed their heads at his statue found in the garden of the king's palace, in response to the exclamation, This is the master of us all.

One of the strong holds of Christianity is the observance of the First Day of the week, not according to any Roman enactment, but on the persuasion that the Lord arose on that day; not on any authority of Moses or Constantine, but because it carries the believer back to the risen Saviour. Destroy the belief in the resurrection of Jesus, and there will be needed no Anti-Sabbath Convention to overthrow the sacred observance of the first day of the week. So long, however, as man has a body, he will need rest, and so long as he has a soul he will need spiritual instruction; and these wants, both physical and spiritual, the Sunday supplies. The spiritual instruction man needs, is the gospel, containing the resurrection itself with which is associated the observance of Sunday. "Other foundation can no man lay, than that is laid." And it is a remarkable fact, that no one has dared to lay any other foundation. Mahomet, Swedenborg, Mormonism, have all acknowledged Christ, and even Deism now claims him as the greatest teacher of Natural Religion. Christ it proclaims the most perfect man, and thus acknowledges itself unable to lay any better foundation.

Mr. B. next proceeded to consider the other tendency of Theology, which was to ultra conservatism. One extreme had produced another. And here he considered the nature and operation of creeds. Made as simple declarations of faith, and as defences against error, they were not intended to close the door against further inquiry. But such had been their operation, and theology had become fixed—petrified in their mould; and he who sought to release Christianity from them was stigmatized as a heretic, and covered with odium.

The conservative spirit was moreover bringing the old theologies into vogue again; and bodies of divinity are taken down from the shelf just as our garrets are ransacked for the old furniture in use two hundred years ago.

Having dwelt on this part of his subject briefly but clearly and forcibly, Mr. B. passed to the second general division of his subject—The *Wants of* Theology. Theology stands in need first of new criticism. There is no satisfactory treatise on the Old Testament to put into the hands of inquirers. This want will not be satisfied by gathering the materials furnished at hand, in Germany. Destitute of logical and connected thought, as he regarded them, and addicted to extravagant theory, they do not understand one another, or even themselves. Every man lays the corner stone of a new system, having first destroyed the work of his predecessors.—From German research we may derive aid—not from German speculation. We must have, said Mr. B., our own theological criticism.

Next to criticism, said Mr. B., we want a *Christology* which shall show the connection between the Old Testament and the New; which shall go behind verbal criticism; which shall show how Jesus in developing his religion, made use of the language of the times. We want a new analysis of the New Testament; for most of the mistakes in theology have arisen from putting all the epistles, and the evangelists, on the same level—doctrine on the same level with opinion. The basis of the New Testament is historical; dating at a period perfectly well known, it is interwoven with miraculous facts. Next to these miraculous facts, came the doctrines which Jesus derived not from the Jews, but from immediate inspiration of God.

A criticism is needed to discriminate the doctrines of Jesus from the floating opinions of the age. No effort of this kind has yet been satisfactorily made; nor have the facts been fully met that we speak a language different from theirs, and live under different forms of government, theirs being theocratic and ours democratic; thus occasioning a phraseology which when unexplained is adapted to mislead. Mr. B. thought that a dictionary of phrases at the end of the Bible would be of great utility.

In constructing a theology, philosophy has hitherto been taught rather than theology. In the early times it was the philosophy of Justin Martyr and of Clemens Alexandrinus, both of whom had been heathen philosophers, and had imported their philosophy into Christianity. In the middle ages, the Aristotelian philosophy was taught which was as different from true theology as experimental Chemistry is different from the growth of the vegetable world; and the dominion of this philosophy, the Reformers contributed to perpetuate. In Germany the Trinity and Atonement is now philosophically deduced from the Pantheism of Hegel, and theology is sublimated into transcendentalism. This we do not want. But we do want a better spiritual philosophy—this would scatter the mist in which so many see spiritual realities as trees walking.

Another great want, is a history of the first four centuries. The story of the action of Christianity on Paganism has been sufficiently told, but not the reaction of Paganism on Christianity. The materials exist for this. Priestly has done something towards it, but his work is incomplete. Able works on all these great subjects, would do more than any thing else to arrest the paralysis of scepticism.

The best remedy for neological tendencies, said the speaker, is that thorough scholarship which enables the teacher of Christianity to explain as well as discover differences; never was a time when he could do more than now. The times of Revolution were always favorable to progress and enlargement of thought. He who writes good English now on any subject will find readers.

In concluding his discourse, Mr. B. touched feelingly on the importance of the Institution, whose Anniversary we celebrate. It had a great mission to accomplish, and he believed it would accomplish it. For this end, learning, wisdom, piety, devotion, eloquence, perseverance, industry were needed. The Institution was early dedicated to Christ and his Church. Let it still be so. It was a cause of gratification that through the munificence of one of our merchant princes, a Scientific School had been lately established. But there is a science of living happily and well—of using the world as not abusing it—more important still. To this School of the Prophets, let the liberality of our Christian merchants be directed—that its professors may have the leisure, and the means and opportunities to fulfil their work of teaching; that its students may be accomplished theologians as well as good preachers. Then, wherever its course shall flow, it shall be as the stream that maketh glad the city of God. There a purer morality, there higher civilization, there piety more sincere and profound shall prevail.

For the Register.

'CAUSES OF UNITARIANISM IN BOSTON.'

NO. II.

In our remarks under this title, last week, we aimed to show that our Orthodox brethren did not look deep enough, did not exercise sufficient candor, when they attempted to account for the origin and spread of Unitarian sentiments in and around Boston. The temptation to impute unworthy motives and measures, came so strongly upon them, that they were misled by feeling, where they needed to be guided by the best judgement. Now we take it, that no Protestant of a fair mind will deny the abstract proposition that a Christian Minister or Church member has a perfect right to modify his pre-conceived opinions and tenets in order to bring them into more perfect accordance with what he finds to be the meaning of the Scriptures. If that proposition be granted, the first Unitarians of Boston stand justified by the same principle that justified Protestants when they dissented from the Church of Rome. Honesty and rectitude apply to the conscientious and deliberate manner in which a change of opinion is made, and declared, and acted upon. The Protestant Churches of Boston never acknowledged any other authority in matters of Faith, beside the Scriptures. All their incidental allowances which inveigled them into a degree of accountability one to another, were inconsistent with the very theory of their dissent, with the principles which made the essence of Congregationalism, and with the intentions of those who for the sake of fraternity entered into a show of alliance which they never dreamed would involve a hierarchical authority. The assent of the Churches to the Cambridge platform, and to the Assembly's Catechism, was a contract of so loose a nature that any Church might refuse to enter into it, and might retract if it had become a party to it.

The custom of allowing an Ecclesiastical Council to test the doctrinal belief of a Candidate for Ordination, was foisted upon our Churches. It did not belong to the first fathers of New England, it would not have been admitted by them; it grew up in a later generation; it was frequently objected to even when most universally practised, and open resistance to it was one of the first indications of the prevalence of that free spirit which, when it better understood itself and the Scriptures, resulted in Unitarianism.

This is a fact which has never been taken into full account in the controversies on the subject. We grant that the Boston Ministers and laymen who were the first to *become* Unitarians, had been something else—Calvinists, moderate Calvinists, Arminians, perplexed, bewildered, undecided in their doctrinal opinions. They had of course been educated under the Orthodox theology. How much of it they ever heartily believed or understood or professed to adopt, no man now can judge. Many of the Ministers who were the subjects of a change of sentiment had been settled over Churches under a system already softened. Some of them had either refused to be catechised by a Council on their settlement, or had answered very generally to test questions; others, undecided on some points, had expressly reserved to themselves the right to mould their opinions as they might learn the Scriptures better. There is no denying this fact. Some of the first Unitarian Ministers—we know not why we might not say all of them—were the very ones who on their settlement over the old Churches, had expressly reserved to themselves the Protestant right to become wiser in the Scriptures.

Therefore, if the authority of those ensnaring trammels into which our Churches had been entrapped for the sake of fellowship, had been honestly denied and resisted by a Candidate on his Ordination, he was thrown back upon the full Protestant liberty of responsibility only to the Church and Congregation, who received him as their minister. No creed held him to allegiance to any other Church than his own. He was bound to no association, synod or hierarchy.—With the people of his charge, he entered into covenant relations, and their common desire was to learn the will of God as taught in the Scriptures, and to obey it. From Sunday to Sunday, the Minister pursued his public duties, giving to his people from the pulpit, and in their homes, the results of his studies and thoughts. Many were the ministers, doubtless, who were accelerated in their liberal tendencies by their own observation of the utter lack of power in Calvinism to meet the spiritual wants of parishioners and by the frank suggestion of its difficulties in conversation with the afflicted and the serious.

Nothing could be more absurd than the implied charge of some of our Orthodox brethren at the present day, that these heretical ministers were wont to meet in private, and cunningly perfect their heresies while they were careful not to commit themselves to their several hearers till they had been artfully prepared for the final disclosure, by a course of lifeless, negative and infidel preaching. Let it be considered that if this were the case, Calvinism, not Unitarianism must bear the odium of it. For Unitarianism has never been slow to declare itself when it has assumed a shape in men's minds.

Indeed Unitarianism originated rather among the laity, than the Clergy of Boston. All the facts in the case, prove that the first Unitarian Ministers were led to their change of sentiment, by the most slow and gradual and natural process. It could not be said of them that they were one day Calvinists, and the next day Unitarians. Nor could this transition be ascribed even to a period of three hundred and sixty-five days. The force of early predilections, and of continued associations was very strong. It required an intense exercise, a painful conflict of feeling in many to draw them from full accordance in faith with their honored predecessors in the Ministry. They did not covet the change. We may fearlessly ask how the charge of hypocrisy, or disingenuousness can be brought against them, because they *acknowledged*, only as slowly as they *realised* their dissent from old fashioned Orthodoxy. We are not inclined to anticipate the discoveries of the Great Day which shall reveal what is secret, yet we believe that if the charge of temporising is found to lie upon the consciences of any of that generation who took opposite sides in the great controversy, it will rather attach to those who without answering good arguments of reason and Scripture raised a hue and cry of heresy, than to those who were painfully led to yield up as untenable the creed in which they had been nurtured.

We aim in this article simply to vindicate the plain honest right, the unfettered liberty, the entire freedom of the first generation of Boston Unitarian Ministers to give up Calvinism. We defer to another article, a statement of the causes and methods of the change, and deal now only with the lawfulness of it—its honesty.

The manner in which Orthodox Ministers of our own day, who become Unitarians, are regarded and treated by the most of their brethren whom they leave, is a pretty fair index of the feeling which is entertained towards the first Unitarians. The Calvinists seem to pre-suppose not only the revelation through Jesus Christ, but also a revelation through Calvin. They speak and reason as if they had an inspired conviction that John Calvin knew the mind of God better than any one can discover it at the present day. Consequently all who having once tasted of his bitter doctrine, refuse any more of it, receive to themselves a double damnation. The Calvinist cannot believe that there is any such thing as going from light to more light; he knows of but two contingencies:—either from darkness to light, or from light to darkness. Yet if there be one token which has ever attended Calvinistic preaching, and marked its influence, it is that at a certain point it puts a veto upon the exercise of human reason, and forbids the desire for more light not because light is exhausted, but because the desire for more is censured as inconsistent with humility of mind, and with reverence for the Scriptures.

We believe that our Unitarian predecessors were led to their conviction by 'more light breaking forth from the Scriptures.' They were led to seek this increased light, because Calvinism seemed to them obscure, dark, unscriptural and ineffective. Before Unitarianism was known, the Churches of New England had sunk into a lethargy. There has been incalculably more of life in our Churches since the Unitarian controversy, than there was in the half century which preceded it.

Unitarianism caused the most effective and the most glorious revival of practical religion that ever blessed New England since its first planting. It caused new light to break upon many minds and souls. It regenerated many of our Churches. The simple question is, had our predecessors a right to embrace new opinions which revived their languid faith, and renewed their convictions of the inexpressible value and the unimpeachable truth of Christianity? The ground of right is certainly not the highest on which such a question as this might be discussed, but it seems to be made the all in all with our Orthodox brethren now, when they review the old controversy. Our predecessors they say did wrong when they forsook the old faith. The charge against the first Unitarians in this neighborhood is aggravated by imputing to them an artful policy in concealing the change in their opinions, till they thought it politic and safe to inform their Churches to what lengths they had departed from the creed of the Fathers. This imputation could be justified only on the grounds that the change of sentiment took place only with the ministers, and was effected in their minds all at once, and was then kept back or gradually disclosed by a most calculating view to risks. Neither of these three suppositions can be sustained. There were cases in which the majority of the members of a religious Society had become liberalized while the Minister retained his Calvinistic views. This was the case with the First Church in Cambridge. Of course such a society had a right to avail itself of the resignation or death of a Calvinist pastor, or of the settlement of a colleague with him, by preferring a preacher whose sentiments they regarded as more scriptural. It is hard for a Protestant Society to be compelled to support a minister merely because he holds the speculative faith of the Fathers, though they themselves may have discovered that faith to be unscriptural. It will be difficult to justify the right of the Protestant Reformation according to the test which is applied to the Boston Ministers and churches. Then the best of all reasons for what is called the gradual and artful disclosure of heretical sentiments, was the fact that these sentiments were gradually attained, admitted and confirmed. All the prismatic colors cannot by a most careful mixture be shaded off from black to white by a more delicate and imperceptible transition, than that which marked in this neighborhood the change from Calvinism to Unitarianism. Viewed in the light of undeniable facts, the right of certain ministers and churches to change their speculative opinions, and to announce and maintain those which they adopted, cannot be questioned. It was not in the power of the first generation or of any subsequent generation of Christians on this soil, to pledge the land, the edifices, the College, and their posterity to Calvinism. Let our Orthodox brethren beware how they apply a principle against us, which the Romanists may use as effectively against them.

We have as yet but met the preliminaries of this subject. Some other suggestions remain to be presented. E.

For the Register.

THE FLORAL PROCESSION

On the 4th inst, notwithstanding the muddy condition of the streets—making it necessary for a part of the children to take to the side-walk and so break the chain of beauty,—was, as heretofore, among the most attractive features of the day. In the opinion of many the display was more thorough than on any previous occasion. Much was done and well done; showing a degree of zeal and diligence which we are glad to hear has been partially rewarded by very generous receipts. Not less than ten thousand persons visited the public garden during the day; and the place was alive with parents and their happy children. Our readers no doubt saw the programme of the procession, as published in the daily papers; and therefore, we need only say, that the performance more than fulfilled the promise. The temple of Flora—the American flag, with its streamers, wreaths, &c., borne by and binding together a circle of thirteen girls—the little girl in a fancy basket in a fancy handcart—the emblems of Liberty and Peace—and the windmill were among the principal pieces; and these were connected by bands of music—groups of boys and girls bearing banners—frames containing vases of grasses, ornamental baskets and bouquets—making a long line of loveliness to delight all eyes and please all hearts.

The introduction of this annual and beautiful display into the celebration of our national holiday, is certainly a very pleasant and hopeful fact; and cannot but have a good effect. Turning our streets into a garden, making the very pavements "blossom as the rose," if only for once in a year, may bring some of the better influences of the country to check a little the dangers which belong to the more artificial life of the crowded town. We are glad to learn that these floral shows are becoming established customs in other large places, and we hope the day is not far distant when they will be universal; for certainly American character cannot but be benefitted by the cultivation of taste and a regard for beauty and grace, which such amusements have a tendency to foster. And when from Eastport to new Orleans "young America" shall be seen bearing emblems of peace and plenty, instead of the arms of war, on the many 4ths of July, which, let us believe it, are to pour their sunshine on our country, ever growing more free and more righteous,—may it be remembered who were the first to keep, for the pleasure of the many and "sweet charity's sake," the poet's injunction:—

——"Let one great day
To celebrate sports and floral play
Be set aside."

For the Register.

W. N. STATE NORMAL SCHOOL.

Mr. Editor,—To my communication of last week, (July 8,) I intended to add the following: Orthodox bigots may go on thus to assail and slander the Normal School. They may be permitted to do this without any rebuke from the more judicious and candid among the orthodox. And by so doing they may succeed in persuading well meaning but not well informed orthodox fathers and mothers to keep their daughters, who are wishing to become teachers, from entering the Normal School. But if they do succeed what will be the consequence? It is easy to see. The seats, which should have been occupied, and, but for these false accusations, would have been occupied by young ladies from orthodox families, will be filled by others of a different name and faith. The State Normal School will thus by the wickedness of its enemies necessarily become practically sectarian, and send out annually a phalanx of teachers almost exclusively liberal in their theology, to take their places in the Schools of the Commonwealth. Now, to prevent such a result, I would advise our candid orthodox friends to send their daughters and their young female acquaintance, who purpose to teach, to the Normal School. Normal teachers are coming more and more into demand. This I know. We cannot meet more than half of our applications for teachers. Normals are destined to fill the teacher's seat in a large portion of the school-houses in our commonwealth. The day is not distant when it will be an honor to be a normal, and scarce any others will be found in the ranks of teachers.

C. P——.

West Newton, July 8, 1848.

For the Register.

STATE NORMAL SCHOOL AT WEST NEWTON.

Mr. Editor,—Under the above heading I notice with surprise and grief an article in your paper of July 8, reflecting severely on the orthodox portion of the community in West Newton. As one of the number thus held up to public odium I wish to say a word in reply.

The well known signature, "C. P.," at the bottom of that article, was not designed to conceal from public view the Principal of the Normal School as the writer; and this adds greatly to my surprise and grief. That *he* should send forth to the world, without provocation, and at a time of profound tranquillity, a series of grave charges against a large community, even if they had existence out of his own imagination, seems so strangely at variance with that meek and quiet spirit which I had ever regarded as an attribute of his nature, that I can hardly believe it was the spontaneous effusion of his own heart. And then, the singular incongruity of it with the position which he holds among us, as a servant of the Commonwealth, favors the hope that it was done at a moment when his own better judgment had surrendered to the solicitations of another. But that he should have fallen into the error which he has so loudly and so justly condemned in others, of bringing charges without proof, is not so easily accounted for.

Almost at the outset he calls West Newton "a region of bigotry, narrow-mindedness, and intolerance." On what *facts* is this charge based? None are given! "There is not a doubt," he says, "that prominent men of the prevailing *faith*, with their minister on the lead, would be glad to see the School go down under its present administration." What *evidence* of it? Ans. "*There is not a doubt!*" "They have looked at it, and hawked at it, and torn it, hoping and purposing to kill its *influence*, or destroy its *existence*." Give us the *proof*. Echo replies, give us the proof. Not to enumerate all the instances of this kind, the closing paragraph contains the following: "it is believed that if the Normal School were under a *rigid Orthodox administration*, and the pupils all attended the Orthodox church here under Mr. S., all things, tableaux, and dancing, and all, might continue just as they now are, and not a word would be said about Normal abominations and enormities." As one personally concerned, and deeply implicated in this bold accusation of hypocrisy and meanness, I look eagerly for the *reasons* on which such a judgment is based; and, lo, the only reason given is, "this is the settled conviction of my heart!"

And so it is throughout. There is not only no proof of the charges preferred, but no *attempt* to prove them. On the contrary the writer furnishes evidence *against* the truth of his own assertions. This same Normal School, whose removal from Lexington to West Newton was "an exodus from the land of liberty, and freedom of opinion to the region of bigotry, narrow-mindedness, and intolerance," he assures us "still lives and flourishes. It was never more prosperous than this summer. Its prospects were never brighter." I will not inflict on "C. P.," the impossible task of harmonizing these encouraging aspects of the School, with the statement that "ever since" its removal, "surrounding influences have been unfavorable." I will only request him to allow these tokens of normal progress and prosperity to have their due weight in the scale of evidence *against* his own uncharitable surmisings about "the bigotry of West Newton Orthodoxy." Still farther to

disabuse his mind of such uncomfortable suspicions, I beseech him to reflect on the cheerfulness with which the inhabitants of the centre school district consented to give the principal part of their school money, and the best portion of their children, to constitute the *model* school—that essential department in the Normal system. It is a strange coincidence that this splenetic eruption should have burst forth just after the people of West Newton had formed the strongest alliance that it were possible for them to form with the Normal Institution; and so far as I can learn, with a daily increasing satisfaction.

It is true "C. P.," has attempted to discriminate between one class and another in our community. In one paragraph he seems to charge all the adverse influences to the account of "prominent men of the prevailing *faith*, with their minister on the lead." Were this the only designation given to the supposed hostile party, many of us might escape the ungracious epithets that are dealt out. I, for one, might perhaps consider myself classed on the other side; for although, by the grace of God, I am an adherent to "the prevailing faith" in this community, I cannot by any means take rank among the prominent men. But in another paragraph the "*friends* of Normalty" are distinguished from others, "amidst this darkness and bigotry and superstition and hostility," as those who "*do not happen to agree with their minister.*" This narrows down the circle of "friends" to a very small group, and casts me entirely out of their number. It also shows that in the gloomy thoughts of "C. P." the mass of this community are hostile to the Normal School; for nobody is more sensible than he is that the Orthodox church and society constitute the great body of West Newton, and, to a remarkable extent, "agree with their minister."

It is true that neither minister nor people approve of *all* that they see and hear of "at Normalty, West Newton." They have even been heard "to speak of its *faults*." And this, I *really* suppose, is the head and front of their offending. Would that neither the Normal School nor its respected Principal, nor the humble writer of this article, may ever encounter any worse type of "hostility!" The exhibitions of tableaux and dancing, especially the latter, which "C. P.," wishes were more common, have been "looked at, and hawked at, and torn" by the "bigotry of West Newton Orthodoxy," and if by any means they could be suppressed, it would be a greater advantage to the Normal School than any other one thing within the reach of human effort. "This is the settled conviction of my heart." I am aware that "a tableaux is a living picture." And is not "C. P." aware that a living picture may be a very indecent thing! When the "grand tableau exhibition at the end of this term" is advertised, let us also be told what *kind* of a living picture it is to be. I presume it will be "a very harmless exhibition"; but I should like to be assured of it before introducing my family. I hope the whole world will always have *liberty* to dance. But I sincerely hope also, that those who regard it as a vain amusement and a fruitful source of amusements more vain and vicious, will have the liberty of sending their daughters to the State Normal School, without feeling that they are thereby fostering a vanity which they wish to restrain. I *could wish* moreover that when this "physiological exercise" is to make up a part of the social entertainment at the close of the year (unless it be conducted *religiously*, as in Solomon's day) notice may go along with the invitation to the community, so that those whose "Orthodox bigotry" would be shocked thereby, may quietly avoid the occasion, as they did at the close of the last term.

But seriously, the complaints of "C. P." and the *grounds* of them suggest a difficulty in the way of Normal progress in our commonwealth, which deserves the profound attention of the Board of Education. On every account it seems desirable that not only the Normal Schools, but also the Teachers of them, should find, in the community where they are established, a congenial atmosphere—a social, moral, and religious affinity. They cannot otherwise work to advantage. That such is not the experience of the Principal at West Newton, his own published testimony too sadly shows. To obviate this difficulty, and thus turn "darkness" into day and mental torture into peace of mind—not here only but wherever these important educational experiments are in progress—*hic labor est.* And it belongs appropriately to the Board. If the difficulty is capable of adjustment, they can adjust it.

J. S. Clark.

West Newton, July 14, 1848.

For the Register.

NORMAL SCHOOLS, THE BOARD OF EDUCATION, COMMON SCHOOLS, AND THE GENERAL ASSOCIATION OF MASSACHUSETIS.

Mr. Editor. In the Boston Recorder of the 7th instant under the Editorial department, we find the following statement of the doings of the General Association of Massachusetts.

Rev. Dr. Beecher, in behalf of a committee raised last year to consider what ought to be done for the spiritual benefit of the younger members of our congregations, presented a report, which elicited more discussion than any other subject which came before the Association. The report begins with stating, that the committee was appointed in consequence of an apprehension of danger to our children from the existing state of our system of common schools. Those who deny the truths of evangelical religion and the inspiration and authority of the Bible, are seeking to affect the whole legal system of education. "On the principle," says the report, "of rejecting all that is peculiar to any sect, all of the fundamental peculiarities of christianity are rejected, and nothing is left but such a system of natural religion as mere deists hold and teach." The organizing of a Board of Education under such circumstances is spoken of as "a measure of very questionable utility." This remark includes the operations of the Secretary of the Board, and of the normal schools; inasmuch as enemies of religion have the same political right to fill the offices of secretary and normal teachers as any other persons, so that there is no mode of securing the appointment of individuals to whom the evangelical churches can confide the highest interests of their children. The report touches upon various plans which have been proposed for obviating these difficulties, and says; "If the system of State education is to be continued, some dangers could be avoided by abolished the Board of Education, the secretaryship, and the system of normal schools." The committee however, feeling that the subject has not yet been sufficiently matured for action, recommends no definite course of action to the churches. They close their report with saying; "They are, however, clearly of opinion, that the present state of things calls for a thorough investigation, by the pastors and churches of this body, of the whole subject; and they recommend that measures be adopted by this body to direct their attention to it, so as to secure such a knowledge of facts and principles as may guide us to a wise and practicable course on one of the greatest questions of the age."

This report was accepted and adopted by a unanimous vote; and, in accordance with its suggestions, the Rev. Drs. E. Beecher, C. Hitchcock, and A. Peters, with the Rev. Messrs. W. A. Stearns, A. C. Thompson, J. S. Clark, and L. Withington, were appointed a committee to investigate the subject of the connection between common school education and religion, and to report to the General Association of next year. It is a matter of devout satisfaction, that this momentous subject is thus taken up in earnest by the largest body of christians in the Commonwealth, which seems to be, at last, thoroughly aroused to the danger that infidel influences will insinute themselves into all the ramifications of our scheme of public education. It is to be hoped that the able and impartial committee, to whom the subject is referred, will prepare the way for a safe and satisfactory result.

There was some further discussion on the subject of Dr. Beecher's report, evincing a decided resolution on all hands, to look into the merits of our system of common school education, as at present conducted."

On this the Editor makes the following remarks.

The General Association and Common Schools. The most important feature in the doings of the General Association of Massachusetts, is the appointment of a highly respectable committee, to investigate the relations between the system of common school education and the religious interests of the young. As will be seen on recurring to our account of the proceedings, this committee was raised, in consequence of a report of a Committee chosen last year, which exposes the dangers to be apprehended from the Board of Education, its Secretary, and its normal schools. The Recorder has had considerable to say upon the subject; and we rejoice that the most influential and respectable ecclesiastical body in the State has so fully and unanimously sanctioned such apprehensions as we have felt it our duty to express. The work is in good hands.

Thus it appears that the General Association of Massachusetts has entered upon a regular campaign, or rather crusade, against the Board of Education, its Secretary, and the State Normal Schools!!! This General Association, I believe, is made up of the ministers of the Orthodox Congregational churches throughout the State. I knew that in *certain quarters* there existed no very friendly feelings towards the Normal-school system, especially under its *present administration*, yet I was not aware that the *virus* of hatred had spread so far, much less, that it had become organized into an active opposition.

It is believed, however, at least it is hoped, that these men do not justly represent the views of the great body of the Orthodox in the Commonwealth, on the subject of Education. Is it not pitiful, that this grave body of Divines could not find something better to do than to be devising ways and means to thwart that *System of Education*, which for so long a period has been working so well among us? Is it not pitiful! It will be admitted by every intelligent, candid mind, that Education, the Education of our Common Schools, has in every respect greatly advanced within the last ten years. I should say the advance had been fifty per cent. And there can be as little diversity of opinion on the point, that this advance is owing mainly to the influence of the Board of Education, its Secretary, and the Normal schools. To what else shall we ascribe the improvement in the style of our school Architecture, of our school Teachings, and school discipline? To nothing else. To nothing else in truth can it be ascribed. There is no stating, measuring, or estimating the amount of good which the Hon. Secretary has accomplished for Common School education, and yet these grave Theologues vainly imagine that they shall do God and man service by killing him off, or removing him from his Bishopric! Normal schools have *done well.* They have worked, it is true, under much disadvantage and great opposition; and yet they have more than fulfilled the expectations of their friends.

They have sent out a *thousand* improved Teachers into our schools; a thousand laborers are now in the field, doing a greater and better work than they could have done, had they not first enjoyed the advantages of these Institutions. Sister States all around us, are following close in the footsteps of good old Massachusetts, and are beginning to establish Normal schools, so general and deeply settled is the conviction of their utility in carrying out the system of *Common schools!* And yet in view of all these facts, or rather regardless of them all, in this nineteenth century, in the year eighteen hundred and forty-eight, the General Association (of Orthodox Divines) of Massachusetts, have chosen a *second* large Committee to look into the system of our Common School Education, and forsooth (if the system itself cannot be got rid of,) to devise ways and means of demolishing the Board of Education and the Normal schools!!! And must we believe this? It is a fact. Read as above. Out of their own mouth we have the proof.——Can any one believe that they would thus move in this matter, if their own sectarian Orthodoxy were taught in the schools? or if they could have the entire control of the schools, and of the Board of Education? It is obvious that this is what they want. The present system of Common schools, with the Board of Education and the Normal School, is the cherished Child of the State. This Ecclesiastical Body are plotting its destruction. Are the good *people* of the Commonwealth going to allow them to execute their nefarious purpose! Whichis to prevail, the *State*, or the *General Associa-tion?* We shall see. C. P.

W. Newton, July 18.

PROCEEDINGS OF THE FIRST CONGREGATIONAL SOCIETY OF BURLINGTON, ON THE OCCASION OF THE DEATH OF THE REV. O. W. B. PEABODY.

At a special meeting of the First Congregational Society, called to take measures in reference to the death of their Pastor, the Rev. Oliver W. B. Peabody, held at their Meeting House, on the 6th day of July, 1848, at 8 o'clock A. M., Hon. Alvan Foote was called to the Chair, and John N. Pomeroy, Esq. was appointed Clerk *pro tempore.* Mr. Pomeroy, at his request, was excused from serving as Clerk, and Edward A. Stansbury was appointed Clerk *pro tem.*

On motion of N. B. Haswell, Esq.

Voted. That a committee of five be raised as a general Committee of arrangements, to take measures for the funeral obsequies of our deceased Pastor, and that the same committee be also charged with the duty of preparing a suitable expression of feeling on the part of this Society, in view of the afflictive event which calls us together.

The Chair appointed as such committee Messrs. N. B. Haswell, John Peck, John N. Pomeroy, Edward C. Loomis, and Edward A. Stansbury.

The meeting then adjourned to 2 o'clock of the same day, to hear the report of the committee.

2 o,clock, P. M. The meeting then convened; and Mr. Haswell, from the Committee of Arrangements, reported the order which had been adopted for the funeral, with a recommendation that the Meeting House be hung with black on that occasion; that the Sunday School Children attend in a body, and that the Clergymen of the village be invited to be present.—Which report was unanimously adopted.

Mr. Stansbury, from the same Committee, reported the following expression on the part of the Society, which was read and adopted unanimously:

The sudden death of our beloved Pastor, the Rev. Oliver W. B. Peabody, has filled us with the deepest grief. To all who know him the simple announcement will disclose the full extent of our loss: but to others, how faintly does it express the bitter and unexpected bereavement which plunges so many hearts into mourning.

Although the pale face and feeble step of him whose loss we deplore, had long since admonished us that the blessing of his ministry was not long to be vouchsafed to us, yet we had indulged the hope that a cessation from labor and a change of scene, might yet prolong, for a few months at least, a life rendered precious in our eyes by the daily practice of every virtue which can adorn the private or ministerial character.

But while we hoped thus, it was ordained in the counsels of Heaven, that he whose life displayed so worthily the loveliness of the Christian character, should be spared the weariness of a longer journey to the tomb, and be at once removed to those happy realms where "the wicked cease from troubling, and the weary are at rest."

With those who mourn our friend, as not merely friend but relative, we claim to mingle our tears. To her who has returned in recent widowhood from distant climes, to see nought but the pale ashes of that only brother who was so endeared to her heart, we can offer only the consolations which flow from a reflection on the spotless excellence of his character, and the love which it inspired, manifested as that love is by the spontaneous grief of a whole community who have been daily witnesses of his walk and conversation.

Let us meditate upon the rare virtues which form our chief impressions of our departed friend. Let the self-devotion with which he clung to all his duties amid the depression of exceeding weakness, admonish us against permitting slight difficulties to discourage us in the path of duty. Let the mingled firmness, meekness and charity with which he held and expressed his own opinions, teach us to emulate that spirit and temper of mind which shone so conspicuously in him.—Let the unwearied labors of this feeble but resolute Christian, in behalf of the poor and afflicted, teach us to remember with the tenderness which he so beautifully manifested, the untold woes and sorrows of those to whom the boon of life comes fraught with few blessings.

Let the unruffled gentleness and serenity which will ever be associated with our memories of him, inspire in us a warm desire to regulate our conduct by the same rules which produced in him such blessed fruits.

It only remains for us now to commit his body to the dust, amid the scenes which he loved so well, and nigh to that temple where his voice has so often been raised in declaring his Master's will, in admonishing his people, and in striving to lead them in the path where he found such abundant joy and consolation.

On motion of John N. Pomeroy, Esq.

Voted, That the proceedings of the Society relative to the disease of their Pastor, be signed by the Chairman and Clerk, and published in the village papers, and in the Christian Register.

ALVAN FOOTE, *Chairman.*
Edw. A. Stansbury, *Clerk pro tem.*

NEW PUBLICATIONS.

Sacred Allegories. By the Rev. William Adams, M. A.

Messrs. Munroe & Co. have laid on our table, three beautiful volumes of Sacred Allegories, first published in London, and republished in this country by the General Protestant Episcopal Sunday School Union. The subjects of one volume, are, 1. The Shadow of the Cross. 2. The Distant Hills. Of another volume, the subject is, The King's Messengers. Of the third, The Old Man's Home.—The design, in the language of the author, is "to impress upon the minds of the children of the Church, 1. The blessedness of the position in which they are placed by Holy Baptism; 2. The danger they incur of forfeiting that blessedness, by giving way to temptation; and 3. The fearful extent to which that danger may be increased by unrepented sin.' The author has accomplished his design with great felicity; has furnished a series of books, which, though they are for the particular latitude of his Church, and contain some teachings which Christians of other names cannot receive, are certainly among the purest, most delightful and profitable that have been written for the young. Indeed there is no age nor class who will not read them with very great pleasure and profit.

The Childhood of Mary Leeson. By Mary Howitt. Boston; Crosby & Nichols, 1848.

Mrs. Howitt has often been asked to write a work on Education. This Story embodies her idea of the spirit which ought to direct the education of a child, for the first ten years. We have read nothing from Mrs. Howitt's pen more interesting than this little book, and there is no parent who will not rise from its perusal aided by the spirit it breathes, and the hints it records. Nor is there a youth fond of reading, who will not, if once the book is taken up, peruse the story until it is finished, and be made better through the beholding of the ideal here presented to his mind. We hope the book is to have a very wide circulation.

The Church in Earnest. By John Angell James, Author of the Church Member's Guide, &c. Boston; Gould, Kendall & Lincoln.

This work is the complement of one that has recently preceded it, entitled, 'An Earnest Ministry.' Mr. James is a useful practical writer, whose works have quite a wide circulation. He writes easily, without tasking one's thinking very much. We never saw or heard any representation of his *personnelle*, but should think he had more *physical* than spiritual earnestness. Real earnestness can come only from profound sentiment and deep thought.—We should think Mr. James better calculated to promote activity and bustle than real earnestness. He has quite an antipathy to Unitarians.

Memoir of Mrs. Mary E. Van Lennep, only daughter of the Rev. Joel Hawes, D. D., and wife of the Rev. Henry J. Van Lennep, Missionary in Turkey. By her Mother.

This memoir, a copy of which we have received from Messrs. Crocker & Brewster, possesses great interest for us on several accounts. We saw the subject of it in the bud of girlhood, nearly sixteen years ago, under the paternal roof, when she was just entering the twelfth year of her age; and here is the open flower (too early removed from earth) full of beauty and fragrance. In the chosen friend, too, of her later years,—the correspondent at the South addressed with the initials 'M. D.,' and afterwards 'M. S.,'—we recognize a lovely youthful pupil and member of a family whom, both then and ever since, we have cherished in our heart with the sincerest gratitude and affection. But apart from personal feelings, we think the memoir a very valuable one. Mrs. Van Lennep was a woman highly educated, accomplished, refined in her tastes, uniting good sense with all a woman's sensibility and with no small share of imagination, pious without affectation, pursuing her ideal of Christian perfection, and reaching very high towards it while feeling how short she came of it. She was Orthodox, but we see less of mere denominationalism here than in almost any book of the kind we ever read. There are forms of expression which we could not use; still, regarding them as *forms of feeling*, we have no objection that others should use them, while we think that their basis is in all Christian experience—a *root* of Christian doctrine and feeling, if we may so speak, lower down than these *branches* In Mrs. Van Lennep, as in Payson, we think we see how her views sometimes interrupted her peace, and obstructed her full development.—But where there is so much to admire and love and sympathise with, we do not feel like dwelling on defects. Considering especially that this is a memoir of one who closed her earthly career at the early age of *twenty three*, we think it deserves and will receive no small admiration in respect to the intellect and culture here exhibited; and as a manifestation of early piety and female excellence, it will, if placed in the hands of the kindred sex and age, hardly fail to stimulate and mould them to nobler forms of womanhood. Should any person, in view of her becoming a *missionary*, ask, Why this waste? we would reply in the language of an article in the New Englander on the memoir,—'There is no sacrifice but that by which, in oriental alchemy, the beauty of the flower of a day is transmuted into the imperishable odor, and its fragrance concentrated, in order that it may be again diffused abroad to rejoice a thousand hearts.'

'The best Religion to govern a College with.' Says the Puritan, 'A distinguished fellow-citizen who is not a Unitarian, though classed as such, told a friend of ours sometime since, that he believed that 'the best religion to govern a college with, is moderate Calvinism.'

What could be the ground of such an opinion? Compare Yale or Dartmouth, where the regimen is that of 'moderate Calvinism,' with Harvard. The state of morals at the latter is, to say the least, not lower than at the other institutions. This observation of the Puritan happens in an editorial on 'murder and other capital crimes.' The occurrences at Yale should shut the mouths of Calvinists as to any opinion like that which we have here noticed.

☞ Owing to our great miscalculation of the space which most of the communications, and our own notice of the Anniversary at Cambridge, would occupy, this week, a good deal of other and various matter, including book notices, sent in to the printing office, is necessarily deferred.

☞ Rev. Dr. Lamson has resigned his pastoral connexion with the First Parish in Dedham. We regret, for the sake of the Church with which Dr. Lamson's name has so long and so honorably been associated, the convictions of duty which have resulted in this event.

☞ We are happy to learn that Rev. Warren Burton's valuable services are still continued as Minister-at-Large, in connection with the Fraternity of Churches.

☞ Rev. W. P. Tilden has received an invitation from the Society in Norton again to become their pastor.

☞ Rev. George M. Rice, late of Mendon, has accepted an invitation to become the minister of the Society at Eastport.

RELIGIOUS INTELLIGENCE.

Too much Nursing. The following is from Rev. Dr. Bullard, who has spent 18 years at the West, and whose remarks are worthy of attention.

"The benevolence and Christian enterprise of the Ohio churches have been rendered comparatively weak and sickly, by having the parental care and support of New England extended to them far too long. They are in a condition of helplessness—much like a son or daughter, of age, who has had every want supplied by fond parents, without having once been compelled, or even permitted to plan or act independently. Ohio should long ago have been fully weaned, and forced, if there were need of it, to feel and act like one of age. She has been permitted to hang on the breast of New England far too long for her own comfort or usefulness."

Numerical Report of Congregationalists in Maine: There are 14 county conferences; 220 churches; 160 pastors; 235 added to the churches last year; total in communion 17, 400, being 70 less than were reported last year.

Fellowship with Churches tolerating Slavery.—Dr. Tappan of Augusta, from a committee appointed last year, reported on this subject. The report went extensively into the subject whether this Conference should discontinue its correspondence with churches who have slaveholders within their bounds. The report distinctly charged the General Assembly of the Presbyterian Church with justifying slavery from the word of God, but was still in favor of continuing correspondence.

The delegate, Rev. Mr. Macdonald, denied that the General Assembly had ever justified slavery from the word of God; on the contrary, it had borne its solemn testimony, as in 1818, (to which even the report under consideration referred,) that the forcible enslavement of men was a violation of the rights of humanity and opposed to the principles of the word of God which testimony had in effect been re-affirmed in 1846.

Maine Missionary Society. The receipts of the past year were about $14 000. The report of the Trustees stated that forty years ago when this was established, there were but 70 congregations, now there are 220, and the greater portion planted and matured by this society.

Bangor Theological Seminary. The report of the committee to visit Bangor Theological Seminary, represented that Institution as in a very flourishing state.

General Association of Illinois. This body is composed of four district associations, embracing about 50 ministers and 70 churches. There are also about 15 churches not united with the association; more than one half of the number have enjoyed revivals of religion, some of great power, during the year, and all appear to have been increasing in zeal and efficiency in the cause of Sabbath schools, temperance, and all those reforms which contribute to render the church a light in the world.

The denomination have two colleges under their care and patronage, Jacksonville College at Jacksonville, and Knox College at Galesburg, in the northern section of the State, both of which were commended to the public patronage by the General Association.

Wisconsin. The number of Congregational church-members 4,000. A college is about to be established under the most favorable auspices.

Dr. Bushnell's Church. The Hartford Religious Herald reports an addition of twenty members to Dr. Bushnell's church.

Last Sabbath, at the Centre Church in this city, *twenty* young converts were received into communion, on profession of their faith. One fact which had some bearing on the question of *Christian Nature*, ought to be mentioned in this connexion. Of these twenty, *eighteen* were children of the covenant by infant baptism.

Reformed Prot. Dutch Church.—From the report of the Theological Seminary it appeared that twenty-five young gentlemen are in progress of preparation for the Gospel ministry under the care of Symod; that more than a usual spirit of piety and fervor had distinguished their conduct, and their influence on the literary institution had been salutary. There had been received and expended for the purposes of Domestic Missions, $7, 090, 99, and there was now due, $2,700, on drafts issued to missionaries.

The report of Foreign Missions was presented and comprehended an extensive detail of interesting facts. Rev. Mr. Thompson died this year at Geneva, Rev. Mr. Stite is left alone at Borneo; Mr. and Mrs. Youngblood having left the island in consequence of impaired health. At Amoy the prospects are more promising. The mission has been reinforced by the arrival of Messrs. Doty and Talmage and their wives:—and a handsome amount of money has been furnished for building a church. The amount of funds contributed for Foreign Missions during the year is $9,236 18, which is about $2,000 more than last year and about $2,000 less than the year before last. Upon a minute calculation it was found that the membership of the church had gained the numerical amount of 570 souls.

Triennial Convention with the German Reformed Church, held two sessions. Its object was to confer together on any methods by which the two churches, common in their origin, and in their general symbols of faith, might be drawn together in closer bonds of fraternity and co-operation. The Committee from the Reformed Protestant Dutch Church, not perceiving that any happy results were likely to flow from its continuance, unanimously voted for its discontinuance; which was affirmed by the Synod

There are now about 10,000 children in the Sabbath Schools under care of the Sabbath school Board.

[Abridged from the N. Y. Obs.

Anniversary at Lane Seminary. This Seminary has just celebrated its *thirteenth Anniversary*, June, 14. It was stated by Dr. Beecher, its venerable President, that over three hundred young men had enjoyed its advantages, most of whom are now preaching the gospel. These are to be found in all quarters of the Globe. Scarcely a class has been graduated without sending out more or less missionaries to heathen lands. It has also contributed largely towards furnishing the Presbyterian and Congregational churches in the West with pastors.

The commencement exercises of the present year passed of in a manner creditable both to the Seminary and to the young men who participated in the exercises. There were eleven addresses delivered by students; two upon the programme (a copy of which I send you) being absent.

GENERAL INTELLIGENCE.

Free Soil Meetings. These are held all over the Free States, both in and out of New England. Their general spirit may be inferred from the resolutions recently presented by *Charles Sedgewick, Esq.*, at a Free Soil meeting in *Stockbridge*, Berkshire County, Ms.

Resolved, That while the people of Massachusetts will adhere to all the compromises of the Constitution and maintain all the reserved rights of the States—they declare their uncompromising hostility to the extension of Slavery into Territories now free, by any action of the Government of the United States.

Resolved, That it is the right and duty of the Government of the United States to preserve the Free Territories of this Union for the *free laborers* from our own and other lands, and for that purpose to prohibit the introduction of slavery therein.

Resolved, That the people of Massachusetts, without distinction of party, will support for the offices of President and Vice-President, at the ensuing election, such persons being opposed to the extension of Slavery into the Free Territories, as shall be nominated at the Buffalo Convention, to be held on the 9th of August.

Senate, *July* 7.—Mr. Johnson, of Ga., contended that every acquisition of territory by the United States, whether by conquest or cession, must *ex necessitate rei* be accompanied by the Extension of Slavery. If Canada should be ceded to us by the British Crown, Slavery *ipso facto* would be extended over it.

This was his doctrine, so far as it was intelligible. Mr. Calhoun, who seldom suffers himself to be taken by surprise, seemed somewhat puzzled, and more than usually cogitative.

In the course of his remarks, Mr. Johnson alluded to Mr. Hale as the Representative of the District of Columbia. In a brief reply, Mr. Hale said that he held his seat by the election of the Legislature of New Hampshire. It was as good a title as any Senator could claim. And he would tell the Senator from Georgia that he represented a State of Freemen: "no slave breathed its air—no enemy ever impressed his footsteps upon its soil." Everybody acknowledges, even those most addicted to the interests of Slavery, that Mr. Hale boldly maintains his exposed position in the Senate.

☞ WORCESTER ASSOCIATION. The next meeting will be held in Leominster, on Tuesday, July 25th, at 5 o'clock, P. M.

july22 H. WITHINGTON, Scribe.

☞ MELROSE. The Secretary of the Unitarian Association, will assist in the Dedication of the new Hall at Melrose, North Malden, on Sunday evening, July 23d, at 6, P. M. july22

MARRIAGES.

In this city, 13th inst, by Rev Dr Barrett, Mr Geo B. Parrott to Miss Caroline A. Morris, both of Boston.

13th inst, by Rev Dr Frothingham, Dr Edwd Stimson of New York to Sarah Tufts Richardson of Boston.

At St. Paul's Church, 9th inst, by Rev Dr Vinton, Mr R. O. Page to Miss Cornelia Hastings, daughter of Jonathan Hastings, Esq., of Brighton.

July 11, Mr Joseph Meeker to Miss Mary Gillings, both of Boston.

11th inst, by Rev Mr Rogers, Mr John Bacon to Mrs Francis Craft of Brookline.

In East Bridgewater, 3d inst, by Rev Mr Whitman, Mr Horace W. Newhall of E. B., to Miss M. Augusta Besse of Dorchester.

In Sudbury, 19th inst, by Rev Mr Shaw, M. Goodnow to Miss Hannah, second daughter of Drury Fairbank, Esq., all of Sudbury.

In South Scituate, 29th ult, by Rev Mr Nute, Albion Turner, Esq., to Miss Vesta H., daughter of David Torrey, Esq., all of S.

In Salem, July 12th, by Rev Mr Thompson, Mr David C. Kimball of Boston to Miss Caroline, daughter of Mr Theophilus Sanborn of this city.

17th inst, by Rev Mr Thompson, Mr James S. Ruee to Miss Eliza A. Nutting, both of Danvers, Mass.

In Amesbury, Mr Amos Currier to Miss Ruth A. Brown of Salisbury. Rev G. G. Strickland of Saco, Me., to Miss Ruth Sargent of W. Amesbury.

In Hartford, 4th inst, Mr Frederick Augustus Gushee of Boston to Miss Emily Maria Forster, youngest daughter of Maj. Israel Forster of Manchester, Mass.

In Sturbridge, by Rev Edward Turner of Roxbury, grandfather of the bridegroom, Mr Henry Weld to Miss Mary Shepard, both of Sturbridge.

In Keene, N. H., 4th inst, by Rev A. A. Livermore, Mr George H. Stewart of Stoddard to Miss Rispah F. Beckwith of Gilsum.

In Brooklyn N. Y., 13th inst, Mr Wm. D. Urann of Boston to Miss Caroline Smith of Brooklyn.

DEATHS.

In this city, 15th inst, Maynard H. Clapp, of the firm of Bowker & Clapp, 30.

17th inst, Mrs Frances C. Allen, wife of Henry Allen, 55.

13th inst, Mr George Barker, 67.

9th inst, Mr Isaac Washburn, 58.

In South Boston, 10th inst, Emily Elizabeth, wife of Anabel Pelley, 27.

In Roxbury, 10th inst, of a long and lingering disease, Mr Jesse Brown, 57.

In Groton, July 4th, Mrs Maria Richardson, wife of Daniel Shattuck, Esq., 48.

17th inst, Dr. Amos Bancroft, 82. His death was caused by being run over by a carriage in State Street.

In Gloucester, on Sunday evening, July 9th, after a short illness, Mrs Sarah C. Edgarton, wife of Rev A. D. Mayo, 29.

In Providence R. I., on Sunday morning, July 9th, Elizabeth Bowen, wife of Rufus Waterman, in the 30th year of her age.

6th inst, Robert Fulton Vaughn, infant son of William H. and Mary A. Vaughn, 4½ mos.

In Sydenham, near Philadelphia, (the residence of her son) Mrs Julia Rush, widow of the distinguished Dr Benjamin Rush, and mother of the Hon. Richard Rush, now Minister of the United States to France, in the ninetieth year of her age. She was the sister of the late Hon. Richard Stockton, of New Jersey, and Grandmother, therefore, of Com. R. F. Stockton, U. S. Navy. She was venerable not only for her age, but for her valuable qualities; and has left many relatives and friends to bear testimony to the excellence of her life.

In Buenos Ayres, May 8, George J. Fairfield, United States Consul. Mr F. was the only brother of the late Hon. John Fairfield of Maine.

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july15 tf

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READ THE FOLLOWING.

[From E. R. Peaslee, M. D., Professor of Anatomy and Physiology, Dartmouth College, and Professor of Anatomy and Surgery in the Medical School, Brunswick, Me.]

Hanover, N. H., Dec. 23, 1847.

I first became acquainted with the Compound Concentrated Syrup of Sarsaparilla, prepared by Dr. Corbett, of the Shakers' Society, somewhat more than four years ago, at the time he made its precise composition public to the members of the New Hampshire Medical Society. It was at once believed that the formula then published by Dr. Corbett could not fail to prove a most valuable remedy in all cases in which the peculiar effects of Sarsaparilla are required. This expectation has, on trial, been fully realized. It has peculiar efficacy in certain diseases of the skin and of the digestive apparatus, and its scrofulous conditions generally. The ingredients added to the

POETRY.

EARTH'S ANGELS.

Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of sacred writ and ancient story?
Is Heaven more distant? or has Earth grown cold?

Oft have I gazed, when sunset clouds receding
Waved like rich banners of a host gone by,
To catch the gleam of some white pinion speeding
Along the confines of the glowing sky;

And oft, when midnight stars in distant stillness
Were calmly burning, listened late and long:
But Nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given,
When other stars before The One grew dim?
Was their last presence known in Peter's prison?
Or where exulting martyrs raised their hymns?

And are they all within the veil departed?
Gleams there no wing along th' empyrean now,
While many a tear from human eyes has started
Since angel touch has calmed a mortal brow?

Earth has its angels, though their forms are moulded
Of such dull clay as fashions all below;
Though harps are wanting, and bright pinions folded,
We know them by the lovelight on their brow.

Behold an angel by the sick one's pillow
Hers is the soft tone and the soundless tread;
While smitten hearts are drooping like the willow,
She stands "between the living and the dead."

And if our sight, by earthly dimness hindered,
Behold no hovering cherubim in air,
Yet do the angelic spirits know their kindred—
They smile upon the wingless watchers there.

There have been angels in the gloomy prison—
In crowded hall—by the lone widow's hearth;
And where they passed, the fallen have uprisen—
The giddy paused—the mourner's hope had birth.

And there was one—whose eloquence commanding
Roused the rich echoes of the human breast,—
The blandishments of wealth and ease withstanding,
That Hope might reach the suffering and oppress;

And by his side there moved a form of beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love-lent duty:—
Men called her angel, but he called her wife.

Oh many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown.

MISCELLANEOUS.

THE NEGLECTED WIFE.

BY MARY L. GILLIES.

"Shall you be very late to-night?" This question was asked in a soft low voice by a very pale, but very sweet creature, as she parted from her husband in the street.

"I do not know that I shall," he replied somewhat coldly, as replacing his cigar between his lips, he turned away. There was carelessness rather than unkindness in his manner, and she looked after him more in sorrow than reproach. Taking the hand of her little boy, she slowly bent her step homeward, with that drooping of the head which bespeaks sadness of heart. It was a Saturday night; she had been marketing, and her little purchases were contained in a basket which hung upon her arm. On reaching home, the very uppermost floor of the house in a poor but decent neighborhood, she roused the fire, seated Philip, her little son, beside it, gave him a piece of bread and butter for his supper, and began to busy herself putting away the few necessaries she had bought. By the time this was done, the drooping head of Philip told her he was ready for his pillow. How tenderly was he taken to his lonely mother's lap—his pretty face washed—his bright hair brushed, and he arrayed in his snowy bed-gown. Pressed to her bosom, she warmed his little feet, her fond hand returning to them again from the fire, to which she every now and then held her open palm, then pressing the soft foot, she kissed it playfully, and provoked the laughter so sweet to a mother's ear. These were Philip's first lessons; thus were gentleness and love awakened in his infant spirit by his capable, but uninstructed, unassisted mother. How full of meaning was his smile—how full of animation, and when kneeling in her lap, she joined his little hands, and bade him ask his Heavenly Father to bless his earthly parent, how sympathetically he caught the sweetly serious look—the calm and holy tone of his instructress. When his little prayer was said, he flung his arms about her neck, and cheek to cheek they murmured together the lulling song which concluded this little drama; for his eyes slowly closed and the smile softly passed from his face, and then he was gently consigned to his snug and snowy bed.

So far all was sweet; would it might be said all was calm; but the aching void in Susan's heart was not calmness, it was rather a craving for that mental and social aliment which is necessary to every breast, and cannot long be healthily denied to any. The more energetic spirits seek such associations or stimulants as chance presents to them; the gentler submit and suffer; often perish, in silence.

Susan put a little fuel softly on the fire, trimmed her candle, and sat down with the lonely woman's companion—her work basket. A deep sigh stole from her bosom. Still the ceaseless needle was plied. Now and then she paused—it was to wipe away the tears that *would* gather on her lashes. She was just two and twenty, and had been four years married, during all of which time, with the brief exception of a few weeks previous to their settlement in town, she had thus been left night after night in loneliness.—Philip Morris, her husband, was an honest, industrious man, with a hundred good qualities; sober and solicitous of securing his family all the comfort his means afforded, he bro't his weekly earnings with a very small reservation for some trifling indulgences for himself, to his wife, and, with the utmost trust in her management and economy, left them to her disposal. But while thus trusting and liberal he seemed to consider that he acquitted himself of all that Susan might demand of him. While he sought improvement for himself, it never occurred to him that it was her equal right—would be to her equal advantage. While he sought the interchange of thought with other minds, he never reflected on the utter privation of such communion he had entailed on her. He had taken her from the home of her father, a small farmer, where her mother a pains-taking woman, had brought up Susan and several brothers and sisters, for their station, remarkably well. Her father's heart was one ever flowing with the milk of human kindness; and thus, aided by the cheerful spirits of their cherished children, a moral sunshine had ever lighted up that lowly home, and given it a thousand claims upon her love and memory. At moments Susan would look back on the brief time that had been employed to woo her from it as a dream; the whispered words of love—the promise of devotion—of endeavors for her happiness—the mighty city in which she was to dwell (which now appeared to her a maze of mud and stone, ill exchanged for the dasied fields, with their sweet breath and bright atmosphere) had all tended to an undefinable disappointment; yet, in the innocent ignorance of her heart, she could scarcely have stated of what she had to complain. She loved her husband! she was proud of his superior abilities; and made no mean estimate of his high moral character, undebased in the slightest degree by the gross vices which, secluded as was her life, she could not but perceive marked many around her, subjecting their wives to brutality and privation. Compared with such offences, she persuaded herself that Philip's neglect was a very light and venial fault, and blamed herself for feeling it so much. But Susan was one of those flowers of humanity that would have amply repaid cultivation, and that needed the sunshine of sympathetic kindness, the air of the social atmosphere, to keep them in health and life. Daily food was scarcely more necessary to her physical nature; all this her husband's habits, and the unsociable plans of life in England, and especially in London denied her. It is true, except morally, she was uncultivated, but she had talent and temperament that would soon have repaid a little kindly care. Too timid, too ignorant to plead her own cause, or urge her claims to him who had precluded appeal to all others she uncomplainingly lived on without change, without stimulus or excitement; shut up within the four walls of her humble home, walking unrelieved the unvarying round of her domestic duties, with her spirit full of capabilities unexploited and unexpanded. She grew nervous and hectic, her appetite and spirit failed, her frame wasted, while, quiet and unrepining, almost unconscious of her malady, or its causes, consumption was rapidly developed. She was deemed delicate; medical advice was sought and medicine and care assayed, while none guessed the quick current of feeling that flowed beneath the quiet bearing of that subdued, decaying woman; it wore the channel through which it made secret way, but seemed to brighten the spirit it was soon to extinguish.

Susan, after a time, felt that she was passing through the Valley of the Shadow of Death.—This conviction did not depress her energies—it awakened them. She had communed with her own meek heart, lifted it to her Maker, and remembered with consolation that it is said, "those also serve who only stand and wait."—She struggled on from day to day in the performance of her duties, amid many privations, the worst of all privation, that of mental developement and social cheer; yet had she a conscious account in her own heart, and her sincere and unassisted endeavor had no doubt a register amid the higher achievements of more favored minds. With the certainty that she was not long for this scene, she redoubled her exertions to put her little household in order.—She repaired and made clothes for her child, and, as she laid them away, embalmed them with her tears. In the same manner her needle toiled for her husband, and the savings which her frugality effected were employed to purchase him sundry little comforts.

"This will keep *him* warm when I am cold," she thought; he will little think that while *he* forgot me, for better company 'tis true, *my* only happiness was to remember *him*, and that I shall scarcely be more solitary in the grave to which I am going, than I have been in the home to which he brought me."

Sometimes a little ink bottle was taken from the mantle shelf, and a sheet of paper from her little table-drawer, and then with effort, a few lines were traced, and the paper hidden carefully away, as if she had committed a crime. One night she had more endeavors of this kind than usual, and the struggling, unassisted spirit of intelligence was burning in her bright hazel eye, and glowing on her beautiful cheek, when she was startled by an unusual noise. The paper was hurried into the drawer, the ink bottle restored to the shelf, and taking the candle, she went out to the landing-place. She beheld her husband, assisted by two men, slowly ascending the stairs. He had met with an accident; had broken his arm—it had been set—he had fainted during the operation—and, with the ghastly aspect incident to such circumstances, appeared before her.

This event prostrated Philip Morris for some time during which Susan nursed him with unremitting care. It was long before he was able to return to work, but his employers were liberal and considerate, and did not forget in his weakness the man who had toiled for their advantage in the days of health and strength. But though unable to pursue his manual labors, Philip Morris soon made an effort to get abroad in search of mental occupation and social enjoyment. He went to the club, to the Mechanics' Institute, to the coffee shops where he could find the best selected books and the most newspapers. All this was well done; he nobly determined to rescue himself from becoming the mere machine of toil, the drudge for so much "trash as can be grasped thus." Alas! had he but thought of her whom he promised to love and cherish till death should part them—had he considered whether she had not a soul of equal value with his own, perhaps an intellect as capable of repaying culture—then had he been twice blessed—blessed in the act and its reaction. But, selfishly devoted to his own objects of pursuit, habituated to the wan looks of his quiet wife, he failed to perceive that her cheek grew paler, and her voice weaker, not that he had been insensible or indifferent to her cares and anxiety during his illness; but with renovated health he returned to his old habits, and, accustomed to receive sacrifices without making any, he sinned against gratitude and good feeling almost unconsciously. Gradually Susan found herself unequal to even the daily walk with little Philip, or the effort of going up and down stairs, and then there was some talk of her returning home for a time, and trying the effects of her native air. She smiled feebly as this was spoken of, yet left it unattempted, she knew that she was going to a farther and a better home, and often did she wish to say as much; but she was not eloquent of words, nor sufficiently strong in spirits and after two or three fruitless attempts she desisted, and pursued, as far as she was able, the even tenor of her way.

Philip Morris recovered his health, and was restored to work and full wages; again he talked of the country for Susan, and insisted on her trying a new doctor; he sought to tempt her appetite by such rarities as he could afford, but still he could not resign his own peculiar habits and enjoyments, and, among the evils these entailed, were late hours. One night he returned home as usual about midnight, when on opening the room door, instead of the small bright fire, the trimmed candle, and the pale patient worker he was accustomed to behold, all was darkness and silence. He paused a moment—an indescribable sensation of cold crept over his frame; and fear, like a paralysis, invaded his heart; at length he exclaimed—"Susan; Susan, my dear." There was no reply; he stepped farther into the room; he repeated her name still louder; all was still. He groped his way to the fire place—on the mantle-shelf he found a box of lucifer-matches—obtained a light and lighted a candle. He now beheld Susan, with her hand resting on the table, seated in her usual place. He approached and took her hand—O Heaven! its icy coldness! He flung himself on his knees on the floor, and looked up into her face; there was a sweet placid smile upon the lips, for a forgiving gentle spirit had passed from them, but the eyes were fixed and—Susan was dead—had been dead some hours. The distracted man rushed down stairs, alarming all the inmates of the house as he passed. A medical man was soon present, and the chamber in which that young creature had almost lived and died alone, was thronged by a crowd, any one of whom, inspired by a better social system, would willingly have sustained her to a longer life, or cheered the brief time allotted her. All were horror-struck, and one heart struck; particularly when the child, awakened by the tumult, scrambled out of his little bed, and rushed for protection to his lifeless mother. Not even that voice, eloquent as it had ever been to her, could awaken her again! The surgeon declared that her death had been sudden, and from natural causes, but that it was a case which demanded an inquest.

An inquest was held. Among the evidence, was a singularly affecting memorial; it was the little journal which Susan had for some time kept, like the poor dungeon prisoner, who daily notches a stick that he may be able to number the monotonous days of his captivity. The angel of death had arrested her hand just as it had feebly traced the following words:

"It will not be long now—my child—my poor little Philip. He who calls away your mother will care for *you*. Philip Morris, my husband, my *dear* husband, I wish you were beside me now. You have been good, and kind, and generous, and I was not the wife you should have had. Be a kind father to our child when I am gone. You will—yes surely you will one day take another wife. Philip! that which you never gave to *me*, give to her—your society, your counsel. If she has been untaught, teach her—at least do not leave her to continual loneliness. You never knew it and therefore cannot tell how sad the long dull hours"—

As the reading of this little paper proceeded, Philip Morris struck his heart as if he sought to crush it within his breast. That heart had not been fashioned for severity or unkindness; on the contrary much that was mild and generous mingled in its formation, but the second nature induced by habit had encrusted his original feeling and faculties; he had grown up to regard women as the mere machines of domestic life, with neither necessity nor capability for higher things, and which to "spirits masculine" he deemed so essential that he made much sacrifice to secure cultivation to himself. Too late conviction had dawned upon him, but it came accompanied by a contrition that accompanied him through the remainder of his life; and if at any moment he felt the promptings of self-concentrated satisfaction which the self-taught and isolated man (unable to compare himself with the more gifted and more endowed) is apt to do, he thought of Susan and felt humbled; he thought of her and looked around him with a desire to participate, not appropriate, the feast that has been furnished for all. [London Peo. Journal.

[If any person, on taking up the following story, at first thinks it too trifling and mirthful for a religious paper, and is disposed to throw it down, we beg him to try to read on. There is a moral at the end worth going through even all the fun to reach it. The mirth of this story is certainly in striking contrast with the pathos of the Neglected Wife.]

GRANNY BENDER.

In my younger days I was what people call "a wild chap," and I rather think was some thing of a high boy. Anything like fun stirred me from the bottom, and the way I 'went it,' some times, when I was stirred, people said was rather curious.

I believe my respect for religious people was not quite so high as it should have been—not so high as it is now. This grew out of two things—a defective education and thoughtlessness.—Ten or fifteen years added to my mortal life has sobered me somewhat, and at this present writing, I own to a profound respect for religion. I state this that neither the gay nor the thoughtful reader may misunderstand me, if the story I am going to relate should seem to deal with some levity in matters held sacred. I think the rebuke I got, often as I have laughed at it since, put the laugh completely on me and my companions.

There resided in my neighborhood a poor widow, whose means of support were exceedingly limited.—Between nursing herself for rheumatism, and spinning and knitting, most of her lonely time was passed. I am ashamed to say that on one or two occasions, I joined some wild young chaps in playing tricks upon her, such as making unusual noises about the house of nights, smoking her almost to death by putting a board over the top of her low and mud built chimney, and such like doings, that we thought rare sport; but for which we deserved a little wholesome chastisement, if there had been any one authorized to administer it.

One night, soon after dark, it happened that I was returning home in company with a merry fellow about my age, and had to go by old Granny Bender's cottage. I had been into the town, and was bringing home a couple of baker's loaves, of which some of our folks were as fond as city people are for getting now and then a good state of country 'home made.'

'Tom,' said I, as the old woman's cottage came in sight at a turn in the road, 'suppose we have a little fun with Granny Bender?'

'Agreed,' was Tom's answer; for he was always ready for sport.

We had not fully decided upon what we would do, when we came up to the cottage and paused to settle our mode of annoyance.

The only light within was the dim flickering of a few small sticks burning on the hearth. As we stood near the window, listening to what was going on inside, we found that Granny was praying, and a little to our surprise, asking for food.

'As she expects to get bread from heaven,' said I irreverently, 'I suppose she will have to be accomodated.'

And, turning from the window, I climed up noiselessly to the top of her chimney, a feat of no difficulty, and tumbled the two loaves down.

When I reached the window again in order to see what effect this mode of supply would have upon Granny Bender, I found the good old creature on her knees, piously thanking God for having answered her prayer.

'That's cool,' said I to Tom; 'now isn't it?'

'I rather think it is,' replied Tom.

'And is the old woman really such a fool as to think that the Lord answered her prayer and sent her well baked loaves of bread down the chimney?

"No doubt of it."

"It won't do to let her labor under this mistake; no, never in the world," said I.

"Hallo! Granny!" And I threw open the window and pushed my laughing face into the room.

She had risen from her knees: and was about putting a piece of bread into her mouth.

"Now, Granny Bender!" said I, "it is'nt possible that you believe that bread came from heaven? Why you old sinner! I threw it down the chimney."

By this time the old woman's contenance was turned fully towards me, and by the dim light of the feeble fire, I could see there were tears of thankfulness upon her faded withered face. The expression of that face did not in the least change, though there was a deep rebuke in the tones of her voice as well as in the words she uttered, as she said—

"The Lord sent it, if the devil brought it!"

You may be sure that I vanished *instanter*, while Tom clapped his hands and shouted,

"Good! good. Too good! Oh, dear! but the old lady was too much for you that time!" —with sundry other expressions of like tenor—I tried to laugh with him as we went off home, and did laugh, perhaps, as loud as he did; but somehow or other, the laugh didn't appear to do me any good.

After that, I let Granny Bender alone.

THE FRIAR'S DEFINITION OF VETO. O'Connell gave a humorous sketch of the mode in which a country friar had, in 1813, announced a meeting on the Veto:

"Now, *ma boughali*," said the friar, "you haven't got gumption, and should therefore be guided by them that have. This meeting is all about the veto, d'ye see. And now, as none of ye know what the veto is, I'll just make it all as clear as a whistle to yez. The veto, you see, is a Latin word, *ma boughali*, and none of yez understands Latin. But *I* will let you know all the ins and outs of it, boys, if you'll only just listen to me now. The veto is a thing that——You see, boys, the veto is a thing that——the meeting on Monday is to be held about. (Here there were cheers, and cries of "hear, hear!") The veto is a thing that——in short, boys, it's a thing that has puzzled wiser people than any of yez! In short, boys, as none of yez are able to comprehend the veto, I needn't take up more of your time about it now; but I'll give you this piece of advice, boys; just go to the meeting, and listen to Counsellor O'Connell, and just do whatever he bids yez, boys!"

O'CONNELL'S BOYHOOD. HIS FIRST BIG BOOK. "The first *big* book I ever read," said O'C., was, Captain Cook's Voyage round the World. I read it with intense avidity. When the other children would ask me to play with them, I used to run away and take my book to the window, that is now converted into a press, in the housekeeper's room at Darrynane; there I used to sit with my legs crossed, tailor-like, devouring the adventures of Cook. His book helped to make me a good geographer—I took an interest in tracing out his voyages upon the map. That was in 1784. I don't think I ever met a book that took a greater grasp of me—there used I to sit reading it, sometimes crying over it, whilst the other boys were playing."

FEMALE EDUCATION. It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when, on being asked what he intended to do with his girls, he replied: "I intend to apprentice them all to their excellent mother, that they may learn the art of improving time, and be fitted to become, like her, wives, mothers, heads of families, and useful members of society." Equally just, but bitterly painful, was the remark of the unhappy husband of a vain, thoughtless, dressy slattern: "It is hard to say it, but if my girls are to have any chance of growing up good for any thing, they must be sent out of the way of their mother's example."

LAYING UP TREASURES ON EARTH. The will of the late Primate has just been proved in the Prerogative Court, and his widow inherits as personal property, independent of estates in land and houses, the immense sum of £120,000. During his occupancy of Lambeth Palace, the late Primate kept an establishment equal in splendor to that of a royal prince—gave, during a portion of the year, most sumptuous banquets to large numbers of the aristocracy, and yet when he died he could leave behind him the above sum in money.

THE ATMOSPHERE.

The atmosphere is an ambient mantle which wraps the earth in its soft embrace. Its direct height from the surface of the earth is calculated to be fifty miles, or the 166 proportional altitude to the diameter of the earth. The weight of the whole atmosphere which surrounds the earth, has been calculated by some one fond of curious comparisons, to be equal to a solid globe of lead sixty miles in diameter. The air can be weighed as well as solids, and likewise measured. It is essential to the life of animals and vegetables. Without air no creature could breathe. Air is everywhere present upon the globe, and bears upon every part of its surface with an enormous pressure. Every square inch of the human body continually supports a pressure of fifteen pounds. A great number can scarcely credit this, as every step we take must displace an equal weight as that supported by our bodies. But we can scarcely say we support this weight, as we are supported by it ourselves equally on all sides, and we move through it as easily as the dolphin glides through the waters of the deep. Each gallon of air weighs about a quarter of an ounce.

Air is capable of being contracted or expanded in bulk both mechanically and chemically. It can be condensed by pressure and expanded by heat, and its latter quality is just beginning to be developed as a powerful propelling agent in the Air Engine. Although the atmosphere is such a beautiful and transparent substance, yet it is not a simple substance. It is composed of two gases perfectly opposite in their natures singly. The one is named oxygen and the other nitrogen. The oxygen is positive in all its qualities, the nitrogen is negative. The heating and cooling of the atmosphere will not affect the quality of the air, but combustion will. Combustion withdraws the oxygen from the atmosphere and carbonic acid gas is liberated. The oxygen alone supports flame, the nitrogen is a non-supporter. The atmosphere is composed of 79 parts nitrogen and 21 parts oxygen, and although many gases have been discovered and combined, yet no other combination and no single gas will sustain life for any length of time but the air, and bountiful is our Creator who has supplied our earth with such a quantity of it.

The act of respiration is curious. By it a decomposition of the atmosphere is effected as thorough as by the most trying process. The human frame is like a great furnace, and the lungs the bellows which feed the fire. The great difference between the comparison is that the human frame is in the interior of the bellows. A man breathing consumes six hundred and forty pints of oxygen gas in twelve hours, making fourteen thousand four hundred inspirations, and during the short time that elapses between an inspiration and an expiration, the air is totally changed in its character—the oxygen is abstracted and united with the carbon, and carbonic acid gas is formed and this is expelled from the lungs with the unaltered nitrogen. The air that is expelled from the lungs will not support flame. If we take a glass vessel with a tube fitted exactly to its top or bottom, and inspire and expire a few times by the tube, it will be found that a lighted taper introduced into the vessel, will be immediately extinguished. This simple fact should arrest the attention of those who desire to see health attending the laboring classes. Well ventilated apartments are just as essential to health as food and drink.

There is one mysterious view which we may take of this subject, viz.: the renovation of the air after being breathed by myriads of animated beings who are continually consuming its vital principle. The plan which the Almighty has designed for this purpose (renovation) is unknown to man. We behold harmony and beauty in the whole system of the adaptation of man to the atmosphere, and the atmosphere to man, and in the language of Holy Writ, "it is very good."

[Scientific American.

Progress of 'Dissenters.'—The London Patriot, speaking of the dissenting denominations, says; "There are well nigh 12,000 places of public worship in England, exclusive of the churches of the Establishment, in which the Gospel is proclamed, and the Scriptures are expounded, every Lord's day. One of the best proofs that it is 'of God,' who has thus put honor upon his own institutions, is, that these same Protestant denominations, which have covered our father-land with simple structures set apart for divine worship and Christian teaching, have also encircled the globe itself with a zone of missionary stations, and achieved, by the instrumentality they have sustained, the translation of the Word of God into all the languages of the earth."

Church and State in England.—The Congregational Association of the Worcester Churches, lately held at Birmingham, passed a resolution, drafted by John Angell James, on this great subject, which said, "Having taken into our serious consideration the present awful and portentous aspect of national and continental affairs, we are most deeply impressed with our duty as Christians to recognize in these unexpected and momentous changes, the hand of Him who is the ruler of nations; and without presuming to interpret his mysterious and yet undeveloped purposes in those events, we would call upon the churches to cherish a hope that all may be overruled for the downfall of whatever stands in the way of the most perfect freedom of conscience and the spirt of true religion, and that the great result may be accomplished without confusion and bloodshed, and all things settle down in peace, order, and good goverment."

THE PUBLIC INSTITUTIONS AT SOUTH BOSTON. The Grand Jury paid an official visit to these establishments on Saturday afternoon, accompanied by S. D. Parker, Esq., the Attorney for the Commonwealth. In the house of correction there were 142 men and 84 women, who appeared to be as comfortable as possible. The cells are well lighted and ventilated. The general health is good, but there is one case of small pox in the hospital. In the Lunatic Asylum there are 137 males and 139 females, to whose comfort every attention which their melancholy condition reasonably admits of, is paid by Dr. Stedman and his assistants. In the house of reformation for juvenile offenders there are 80 boys, getting on very well. In the same building, but with separate school-rooms, dormitories, and play-grounds, are the male children belonging to the house of industry. The establishment, however, is named the Boylston Institution, on account of a fund having been left by Mr. Boylston for the education of such children. The number of persons in the house of industry is 570, including the children last named. The Grand Jury found nothing to remark upon unfavorably, but the want of sufficient ventilation in the house of industry. In this particular the unfortunate inmates are infinitely worse provided for than those of the other establishments. [Post.

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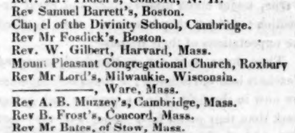

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